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THE ORGANIZED
ADULT BIBLE CLASS

By J. H. BRYAN



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CONTENTS.

Introduction	5
Preface	7
I—The Adult.....	9
II—The Bible	23
III—The Class.....	33
IV—Class Organization: Officers.....	55
V—Class Organization: Committees.....	69
VI—The Glorious Results.....	105
VII—The Wondrous Opportunities	119
VIII—The Tremendous Responsibilities.....	129
Appendix A—International Leaflets.....	141
Appendix B—Printed Matter.....	163

INTRODUCTION.

The Adult Bible Class movement is probably the most significant indication of our modern revival of the Bible School. We have suddenly discovered that it is possible to secure the attendance of grown-up people. We are now endeavoring to solve the problem of how to hold them. This means that they shall be so interested, not only in Bible study, but in Christian work, that they will feel it to be worth their while to come regularly to Sunday-school.

The great International Sunday-School Association is giving great and proper attention to this marvelous movement. With its encouragement our Bible Schools everywhere are reaching out after the grown-up people. Every school should desire to know the best methods of holding them. This book, by J. H. Bryan, is written to help such earnest people.

The author is a man of large experience in the Bible School work, having given the best years of his life to its fascinating problems. He has proven himself successful in a very marked degree, and now, in the later years, he has turned his attention especially to the Adult Bible Class movement, and is proving himself a master in promoting this work in the State of Missouri. His book is, consequently, not one of theory, but of practice. He tells us what has been done. The helpful feature of the book is that the successes he records have been won in the average school. This invites any one interested in the Adult Bible Class to take hold of his suggestions with confidence that they can be worked out to a successful completion under ordinary conditions.

It is an encouraging sign when men of such experience write for the people who are mastering these problems.

MARION STEVENSON,
National Bible School Superintendent.

St. Louis, Mo., February 9, 1909.

PREFACE

The increasing interest in the Organized Adult Bible Class movement, the wonderful results being achieved, the still greater opportunities open, and the demand for fuller information which will lead to a better understanding of the underlying principles, the successful methods which have led to these great achievements and which will direct and inspire to the successful organization and conduct of such classes, is the justification for writing this—another book.

In preparation of himself for his work of Superintendent of the Adult Bible Class Department of the Missouri Christian Bible School Association, the author has "gone over many books" and periodicals, attended conferences and conventions, visited classes and had his own personal experience as teacher and pastor. The knowledge thus gained he has written into a book, in the hope that what has proved so useful and helpful to him may be of equal value to others.

Kansas City, Mo., Sept., 1908.

J. H. BRYAN.

311 Century Rd & -

I.—THE ADULT.

The Ever-Recurring Question.

Why Reach Adults?

Why Is the Adult Not Reached?

How To Reach the Adult.

What To Do with the Adult.

I.—THE ADULT.

THE EVER-RECURRING QUESTION.

In Institute, Convention, and Question Box, wherever Sunday-school people have gathered for a half century or more, the ever-recurring question is, "How can we reach the grown-ups?" How can we hold the young men and young women? During that time thousands of experiments have been tried, and many thousands of replies have been given. Many movements have been inaugurated, some to die an early death, others to drag along, half alive and half dead, and others to flourish and prosper, spreading their blessings far and wide. Publishers have lent their aid, Sunday-school Association officers have worked on the problem, and gathered together the best thought of the foremost workers, and given them to the world, and finally the International Association has appointed a special secretary of the Adult Bible Class Department, in the person of Mr. W. C. Pearce, to devote his time to the promotion of the work, and give to the workers the results of all this tremendous amount of effort.

That so many men and women are working on the problem, that so much has been accomplished, that such glorious results have been achieved, such wonderful opportunities opened, such tremendous responsibilities imposed, are among the many reasons why you and I should be awake to the study of the subject and active in the practical solution of the problem.

WHY REACH ADULTS?

But why should the Sunday-school people *care* to reach the Adult? Why not continue to regard the Sunday-school as "the

The Organized Adult Bible Class.

nursery of the Church," and the work a "work for the boys and the girls," and the session as one "for the children"?

We have the preaching service for the Adults, why desire more? That there *is* such a desire, and such a demand, is evidenced by the ever-recurring question.

Among the reasons for reaching the Adult are the following:

1. For the Sake of the Child.

The child's estimate of the importance of the Sunday-school is based largely upon the attitude of the grown-ups toward the school. If it is not of sufficient value to induce the parent to "go into the Lord's house on the Lord's day to study the Lord's word," the child argues that it is of sufficient importance to hold him only while he is a child, and looks forward to the time when he shall become a man and "put away childish things."

Every grown-up out of the Sunday-school is a power pulling every near grown-up out of the school, while every grown-up in the Sunday-school is a power holding every other member in, and pulling on the outsiders.

It has been well said that the way to keep the boys and girls in the school is to build a wall of grown-ups around them so they can't get out.

The need for doing something to hold the boys and girls is shown by the fact that recent investigations have brought to light, viz.: that three-fourths of the pupils twelve years of age, who are enrolled in the Sunday-schools, drop out of the schools before they reach the age of twenty. This is true of practically all schools which do not reach the Adults.

The boy or girl will do good work in the Sunday-school in proportion to their appreciation of the school, and they will

The Organized Adult Bible Class.

account it worth while in proportion to the number of Adults they find in attendance.

The home study of the boys and girls will, in most cases, be increased in proportion to the attendance of the Adults. When the Adult does not attend, as a rule he is careless about the preparation of his child. When he himself attends and previously prepares his lesson, he is apt to see to it that his boy or girl does the same. Then, it is hard to convince the average boy that he should become a Christian, that he should become a disciple of the Great Teacher for life, when his father, a nominal Christian, is a persistent truant from the school where the words of this Teacher are studied.

Every reason for maintaining a Sunday-school for boys and girls is a reason why the Adult should attend—for the sake of the boys and girls.

2. For the Sake of the Adult.

The average adult, however well he may have known his Bible when a boy, will find that he needs to review to keep its teachings fresh in his mind and heart.

In a recent graduating exercise of a class from the Law Department of a Christian University, the orator of the occasion gave an address, in which he contended, first, that the lawyer was "blessed," because he was a peacemaker; and second, that he should have a peacemaker's reward. Then, instead of quoting the last of this Beatitude which is, "for they shall be called the children of God," he quoted from the Beatitude about the meek, the clause of which is—"for they shall inherit the earth." He not only so quoted, but proceeded to found one-third of his address upon this misplaced quotation.

The Organized Adult Bible Class.

A decade ago, a governor of one of the Mississippi Valley States issued a Thanksgiving Proclamation made up almost entirely of quotations from the Psalms. As he failed to put in the quotation marks, the editor of the opposition paper accused him of plagiarism, declaring that while he could not give the author, he knew he had seen in print much of the governor's message. The editor of the paper representing the governor's party on the other hand, declared that the message was entirely original with the governor.

Two representatives to Congress from Illinois were discussing on the train the eloquence of a colleague. One wondered what was the source of his flow of words and beautiful figures of speech. The other explained that the orator attributed it to the study of the Bible. The first man expressed the opinion that the other man would not have much of a vocabulary if he had to depend upon *his* knowledge of the Bible for it; to which the retort was made that he was as well informed as the other. Out of the discussion grew a bet that Congressman No. 2 could not repeat the Lord's Prayer, and when he had said his child's prayer, beginning: "Now I lay me down to sleep," Congressman No. 1 handed over the money with the remark, "I did not think you could do it."

These men had all been in Sunday-school as boys, but were rusty in their Bible knowledge, because as Adults they were not students of the word.

If there is such ignorance among judges, editors and congressmen,—men who are supposed to be informed as to matters of literature,—what must be the condition of the mind and heart of the average business man, farmer, artisan, who makes no such pretense?

It is equally important that the Adult should be in the Bible school for the sake of his own growth and development.

The Organized Adult Bible Class.

When Jesus had his memorable conversation with Peter at the seaside in Galilee, after his resurrection, once he told him to feed his lambs, but twice he told him to feed his sheep. As a rule, a sheep must, to be healthful and strong, eat *more* than a lamb. But most sheep in the Lord's fold try to get along with much less. It is not therefore strange that in the flock there are so many who are weak and scrawny and sick—half-starved for lack of food.

It is all very well to see that the babes are given the “sincere milk of the word,” but that is no excuse for allowing the men to commit spiritual suicide by slow degrees, by starving themselves for the “strong meat.”

The efficiency of the “strong meat” in making “strong men” is strikingly stated in an address made by Mr. W. S. Witham, president of the State Sunday School Association of Georgia, in which is found this extraordinary statement:

“I do not know a single great man in my home state of Georgia who is not a Sunday-school worker.” He then proceeded to enumerate the names of men well known in national, state, and city legislation and governmental positions, prominent journalists, lawyers, bankers, merchants, etc., and told of their connection with the Sunday-school work. They all are (or had been until the removal to Washington or the state capital compelled them to give up the position) superintendents of large Sunday-schools or teachers of successful classes, or held other offices in the school. He bore glowing testimony to their love for the Sunday-school, and efficiency in its service, and added:

“In the past some small minds have thought it a sign of littleness and feebleness to be interested in the workings of a Sunday-school. I tell you it is a most distinguished sign of greatness. If you want to find the really great and successful

The Organized Adult Bible Class.

men of to-day, there is no better place to look than in the Sunday-school."

3. For the Sake of the Other Adults.

No man can be the husband he has vowed to be, unless in his marital relations he is guided by the word of God. No woman can bring to the husband and into the home what she should bring, unless she learns day by day of the Book of Books, what and how her wifely duties and opportunities and privileges are.

No man can perform his part as a citizen of a town or state or nation, as a producer or distributor, as master or servant, as neighbor or friend, unless he refers again and again to his Guide Book. Neither can he know himself, nor his neighbor, nor his God.

The grown-up is scarcely less susceptible to influence by the example of others than the child. This is not to be wondered at, since

"The man is but the boy grown tall.—
Hearts don't change much, after all."

Therefore the Adult should be in the school to induce, by his example, other Adults to come under the instruction of the Great Teacher. Not the least of the opportunities which this position offers is that of "winning souls to the Christ, of building them up in Christ, and enlisting them in service for Christ." In no other position are such opportunities offered.

4. For the Sake of the School.

The school needs the Adults. It needs their presence and their sympathy and their help. It needs them for officers and

The Organized Adult Bible Class.

teachers and workers. Even in the largest churches this is so. In one church of over 1,000 members fifty boys were lost from the Sunday-school because of lack of teachers and workers. The schools need the money of the Adults. Too long has this work been on the penny basis. To be properly equipped with adequate buildings and supplies, the adult pocket-book must furnish its dollars, where now the children bring their coppers. And to carry on a work for men and women will require the earnings of men and women.

5. For the Sake of the Church.

Already eighty-five per cent of the new members of the church come from the Sunday-school. And this in spite of the fact that the majority of the scholars get out of the school before conversion, and in spite of the woeful lack of parental co-operation and adult activity. What might not be done if the Adults were there and at work, and how the conquest of the world would be hastened if Christ's nominal disciples were disciples indeed!

In the edification of the church, as well as recruiting for its membership the church needs the Adult in the school. The best members of the church—the best prepared for church membership, the best trained for effective service, the most faithful and spiritual—are to be found in the ranks of the Sunday-school; and if the Adult is to continue to be faithful and effective, he will most surely do so by remaining active in the school.

WHY IS THE ADULT NOT REACHED?

The excuses the Adult usually gives for not being in the Sunday-school—too busy, too tired, other engagements, com-

The Organized Adult Bible Class.

pany, etc.,—are not the reasons. Among the reasons why he is not there are,

1. He Has Been Invited To Stay Away.

For a hundred years the Sunday-school workers have been telling the Adult that he is not expected in the school. The preacher will announce the school session, and urge his congregation to see to it that all the *boys and girls* attend. The superintendent will say, “*Now, children!*” The prayer in the convention will contain the petition, “Lord, bless us now in this great work of teaching thy word to the young.” All the programs contain a paper or address on “The study of *Child Nature*. ” We have said that the school is the “nursery of the church,” we have planned the opening and closing exercises for the children, have sung children’s songs, and in practically every indirect way conceivable have told the grown-ups that they were not expected there. True, we have insisted upon their coming, but always they have felt that in doing so, they were condescending to come into the nursery, rather than into a school adapted to and arranged for strong men and women.

2. He Has Not Been Invited There.

Even where we have put away the phrases and forms of expressions which tell the Adult to stay away, and where we have arranged a school program to suit the Adult, we yet have not invited him to come to Sunday-school. Oh, of course, we have made announcements from the pulpit, and have met our friend, and said that we would be glad to have him come to Sunday-school next Sunday. But we have not gone after the man like we have gone after the boy. We have not gone after him to get him to Sunday-school like the politician has gone after him

The Organized Adult Bible Class.

to get him to vote for his candidate. We have been like the man who invited his friend to come around and take dinner with him *sometime*; and it was some time before he went. We need to be like the man who told his friend that he would prepare a special dinner for him the next Tuesday, and he wanted him to be sure and be there. And he was there.

The big boy will go where he is invited and expected, just as the small boy will—and the Sunday-school is no exception.

3. The Work Given Him Has Been Child's Play Rather Than Men's Work.

To sing a few songs, to listen to a talk adapted to children, to hear the moralizings of even the best men as they take up the lesson verse by verse has not been considered by the Adult as "man's work." Even to be lectured to by a brilliant and well-informed man has not had enough in it to demand the Adult's hearty approval. The class which has commanded the attention of the men of a community is where the tasks set, in study, in reaching men for good, in opposing evil and in soul-saving, have been *hard* tasks—have been properly counted as a man's work.

It was a man's work to undertake to bring into a Sunday-school every man, woman and child in a town of 361, and it enlisted the minds and money and time of strong men.

It was a man's work to canvass a whole city of 100,000 house by house, and give every man, woman and child in it an invitation to Sunday-school, and follow up the canvass with systematic personal work to bring them into the membership of the school. And men gave all their spare time for months and gladly gave \$10, \$25, \$50 and \$100 each to see that it was a success.

The Organized Adult Bible Class.

It was a man's work to reach the men of a church, and build up a men's class from 10 to 1,000, and where it has been undertaken men have rallied to the work.

It is men's work to bring men into the light of the gospel, and bring them to definite decisions to accept Christ as Saviour, and to enlist them in his service, and where this work has been a part of the Sunday-school's aims and work, the men have worked, and the men have been won. They have not only come to Sunday-school, but they have stayed there.

HOW TO REACH THE ADULT.

The removal of the things which have kept him away will be a long step in the direction of getting him there.

1. Teach Him That He Should Be There.

A prominent business man, strong and influential in many fields of activity, had not been in Sunday-school since boyhood days. A single sermon on the great commission, showing that Jesus sent his apostles out to make disciples—learners, pupils, students,—and that these disciples were to be taught, and that it was as much a lack of loyalty on the part of the disciple to fail to be taught, as to fail to be baptized, brought that man into the school, where soon he became teacher, and afterwards the teacher of the teachers.

If as many sermons had been preached to the church on Bible Study as have been preached on Baptism, or Predestination, or Election, or the Holy Spirit, or Sanctification, there would be no question in the conventions about how to reach the Adults.

2. Go After Them.

And all that is to be said in the rest of this paper is but a commentary on that heading. The Class and its organization,

The Organized Adult Bible Class.

its officers and committees, are all but methods of carrying into effect this motto—"Go after them." To these we refer the reader.

WHAT TO DO WITH THE ADULT.

The purposes of the Sunday-school in reaching the Child are the same we have in reaching the Adult. We bring them both into the school to teach them the truth; to so teach it, that it will win them to Christ; to build them up in Christ,—to form in them the character of Christ and transform them into the image of Christ; and lastly, to enlist and train them in active and effective work for Christ.

When we remember that Moses taught the men and women of his time, and commanded the men to be teachers; when we remember that Ezra's Bible school was made up of men and women; when we remember that Jesus conducted a men's class for three and a half years, and sent them out to teach and train others; when we know that the greatest schools in America are the schools in which are to be found the Organized Adult Bible classes; that the greatest classes are Organized classes, and that the Church's chief evangelistic agency is these same Organized Adult classes, we will be ready to push forward every movement looking to the enlistment of the Adult, and of using him in the work of the Sunday-school.

II.—THE BIBLE.

Protestantism and the Bible.

Bible and Prosperity.

Bible and Conversion.

Bible and Character-Building.

Bible and Christian Service.

Bible and Substitutes.

The Open Bible.

II.—THE BIBLE.

PROTESTANTISM AND THE BIBLE.

“The Bible is the Religion of Protestantism,” has been the proud boast of many leaders for many years. The cynical remark of the pessimist is that, “If the amount of the religion possessed by Protestants is to be measured by the amount of Bible they know, then the Protestants are in sad need of more religion.” And the most enthusiastic optimist must admit the need of an increase of Bible knowledge.

BIBLE AND PROSPERITY.

However this may be, it is to be observed that just as the individual, the congregation, the community or the nation increases in Bible knowledge, in the same proportion do the glorious fruits of Christianity and Christian civilization follow. Go around the world, and as the Bible is found to be a closed book, in the same proportion is there to be found the darkness of ignorance and superstition, the degradation of body and spirit, and the deepest depths of poverty: poverty in material things—in home and marketplace, field and factory, houses and lands, arts and architecture; poverty in intellectual life and achievements—in invention, in the arts and sciences, in literature—sermon and song and story, in government and business and education; poverty in spiritual life—in glorious hopes and noble ambitions and high ideals, in joy and love and all spiritual graces.

Go around the world, and as you open the Bible, in the same proportion do you find that the world is made rich—rich

The Organized Adult Bible Class.

in dollars and cents, and all that money can buy—higher wages, better homes, greater commerce, schools, railroads, newspapers, books, churches and all that these things mean in the enrichment of human life—in bodily health and comfort, in intellectual growth and activity and achievement, in spiritual development and culture. The nations are rich as they are Bible studying nations. The promises of both the Old and New Testament are “sure and steadfast,” and are fulfilled. In “storehouse and in basket” are the blessings found to be the greatest in the greatest Bible school nation of the world, and it is demonstrated that the Christ came to “make men rich.”

To continue this prosperity and to “abolish poverty” to the fullest extent possible, requires the further extension of Bible knowledge and the fuller observance of Bible truth.

BIBLE AND CONVERSION.

While all are interested in the betterment of the world as a whole and of the community in which they live in particular, those who have come into the Church of the Christ and have caught the Christ spirit; which includes the evangelization of the world, have a special interest in the Bible as God’s instrument in the hands of men for the conversion of the world.

History tells us that when the Church has been a Bible studying and Bible teaching church it has ever been successful in its evangelization of the world; and that conversely, when it has ceased to teach, it has ceased to reach the world. During the apostolic age, in which, against the combined opposition of established religion, venerated philosophy, popular customs, and the power of the sword, the church conquered the Roman world in three centuries, changing pagan temples into Christian churches, transforming the government from perse-

The Organized Adult Bible Class.

cutor to propagator, and raising itself from a position of obscurity and persecution to that of the state church, honored and enthroned in power, the Church won its victories through teaching Bible truth.

When the Church, as a state church, relied upon its position and prestige for its influences, and ceased to be the great teaching institution of the early ages, it was powerless to prevent the peoples it called its own from degenerating into the ignorance and superstition and degradation of the Dark Ages. When again, through university and pulpit and school, the Church renewed her teaching of the Bible, there came the Reformation. During the eighteenth century the forces of infidelity were met and put to flight by the open Bible, and during the nineteenth century—the century of greatest activity in Bible teaching—the greatest progress in the extension in membership, in the elevation and purification in life, and in the increase in Christian service has taken place since the Great Teacher appeared. In this opening of the twentieth century, it is all but universally recognized that the triumph of the Church is to come with the teaching of the Bible.

This conforms to Bible teaching. If indeed “the gospel is the power of God unto salvation,” if “the seed is the word,” if “the sword of the spirit is the word of God,” if Jesus was right when he commissioned his disciples to “go teach,” then it is only by the preaching of this gospel, the sowing of this seed, the teaching of this truth, the wielding of this sword, that the harvests are to appear, that the victories are to be won, that souls are to be saved.

The statistics show eighty-five out of one hundred of the converts in America coming directly from the teaching of the Church.

The Organized Adult Bible Class.

A great leader in evangelism, a preacher of prominence, an evangelist of power, and a man at the head of the evangelistic forces of one of the most successful evangelistic churches of America, summed up the situation by saying, that "The chief evangelistic agency of the Church is the Sunday-school; not the pulpit, not the evangelist, not the great revival, but the school in which the Bible is taught."

Marshall A. Hudson, President of world-wide Baraca, and teacher of the original Baraca class in Syracuse, N. Y., from which within a decade 350 men came to Christ, testifies that the secret of their success in soul-winning is to be found in the fact that they have been able to induce their members to "search the Scriptures." All other work is a failure without the word of the Lord in the heart of the man.

BIBLE AND CHARACTER-BUILDING.

Many are the men who denounce in round terms modern evangelism, because so many of the "converts" fail to "hold out faithful," and so many fall short in the building up of Christian character.

While the "normal evangelism" is in accordance with Bible school methods, the work of the "professional evangelist" is not to be despised. Many of the converts in Acts of Apostles were brought to acknowledge and obey Christ under circumstances the most extraordinary and exciting. Afterwards, the building of Christian character was conducted in the normal manner—the "continuing in the apostles' teaching." In too many cases this is wholly ignored and neglected in the churches of to-day. By our traditions we have made of none effect the word of God. We have been teaching the boys and girls, the children, while the commission has all the time been demanding that the baptized disciple shall be taught.

The Organized Adult Bible Class.

Because we have not been teaching him, he has too often dropped clear away from the church, and back into his old sinful ways, or has failed completely to add to his faith the Christian graces, or develop a Christian character.

We have the testimony of Marion Lawrence, General Secretary of the International Sunday-School Association, to the fact that the only power which will successfully hold men to the Church and the School is the Bible; and the unanimous verdict is that the basis of Christian character is a full knowledge of the Christ, which knowledge is only to be gained by Bible study.

BIBLE AND CHRISTIAN SERVICE.

From the days of Abraham the Bible teaching has been that we are "saved to serve." Christ came not to be ministered unto, but to minister. The greatest is the servant of all. Even in heaven Jesus is preparing a place for us. It is in the Bible where service is exalted and Christ "going about doing good" is presented as our model.

It is also in the Bible that we find our instruction, as well as our inspiration. The scriptures are profitable, that the man of God may be "thoroughly furnished unto all good works." Acts of Apostles is the best "Manual on Missions." It is the true "Evangelist's Hand Book." The Master's methods, as set forth in the New Testament, are the best to be found in any book on Bible school work. Teacher training finds its basis and its best methods in the "training of the Twelve." House to house visitation finds its justification in the sending out of "the seventy" and "the Twelve," two and two. "Personal work" finds its brightest examples in the conversation with the woman at the well of Samaria, and with Cornelius, and the work of Andrew and Philip, and the conversion of the

The Organized Adult Bible Class.

Ethiopian Eunuch. Church organization, and church services, and church discipline, Christian fellowship and the grace of giving, Christian "Socialism" and the true Christian science are to be found in the Bible. The true relation of master and servant, citizen and state, ruler and people, husband and wife, parent and child, enemy and friend, Christian and pagan, saint and sinner, and the service Christ would have his followers to render in each case are to be found only in this book. It is the soldier's Manual of Arms, the traveler's Guide Book, the Great Architect's "Plans and Specifications" for the building of human life, the "Captain's Orders," the Master's "Instructions," the Friend's Advice, the Revelation of our God, the Lamp to our feet and the Light to our pathway in the journey of Life, and he who would live best and serve best, should best know the Bible.

BIBLE AND SUBSTITUTES.

From the days of Cain there have been those who have been substituting men's ways for God's ways. The idea of "just as good" is not modern, and the uniform failure of those who have followed the practice should deter those who would experiment with it now. "Men's clubs" connected with the Church do not and can not, in the very nature of the case, take the place of Men's Bible classes. The most interesting lecture on current events will not transform the men as the simple teachings of the Bible. No amount of brilliancy on the part of the teacher who "lectures to the class" will take the place of personal study of the Bible by the individual pupil. To hold the Class, to convert the pupil, to transform the character, to stimulate to service, to win the world, to glorify our God, there is no substitute which can take the place of the Word of God. The class must be a *Bible* class.

The Organized Adult Bible Class.

It must be admitted that in most cases, so far as the Adult is concerned, much of the results desired have not been found. That this is no fault of the Bible, is the testimony of the thousands who have meditated in the Law of the Lord night and day and "brought forth their fruit in their season." That the ordinary methods of the ordinary Sunday-school have failed to reach, and hold, and convert and build up the ordinary Adult, is only a demonstration that these methods are inadequate and ineffective. The uniform success in Organized classes is a demonstration of, first, that the Bible is the Book needed for the Adult's highest development and greatest joy, and second, that its better methods can, and do secure results unattainable by the other kind.

THE OPEN BIBLE.

At present the Bible is, as a matter of fact, to most Adults "a closed book." It is as useless to them as is a closed knife to a boy. It is only when the knife is opened that it can cut—and the word of God, though "sharper than any two-edged sword" can not benefit and bless the human heart and life unless it becomes an "open book"—unless by personal study the adult shall make its treasures his.

* It is because of the pre-eminent success of the Organized Adult Bible class in changing the Bible from a closed to "an open Book" that it chiefly commends itself.

III.—THE CLASS.

The Class.

International Standards.

The Baraca Class.

The Preacher and the Class.

The Superintendent and the Class.

Mottoes and Aims.

III.—THE CLASS.

Since the desired end is Bible Study by the Adult, the value of the Organized class is to be estimated by its results in this particular.

It is an admitted fact that the average Adult does not study the Bible with any degree of regularity as to time nor any continuity as to matter, nor any system as to manner, unless he studies it in connection with some class. Of course, a man *can* study aright without the help and stimulus of the class; but as a matter of fact he does not. As a general proposition it is true that if the Adult does not study the Bible with a Bible class, he does not study the Bible at all. The logic of the situation therefore demands the class.

This is not an arbitrary matter but finds its basis in the very constitution of man. "Steel sharpeneth steel," and the wit of the man is sharpened by coming into contact with other minds. The gang spirit is to be found in the grown-ups almost as strong as in the boys. And the man needs the stimulus which comes from association with his fellows, and the inspiration which is to be found in provoking one another to good works, as well as the boy. The fact that the pupils of the school should be classified is clearly recognized in the Bible—"Sincere milk" for babes and "Strong meat" for men, is a recognition, too, that there is to be a distinct difference in the manner of treatment of the different classes.

There is something in classification which appeals to men. A

The Organized Adult Bible Class..

dozen old men who were proof against all the arguments and entreaties used to induce them to join a Bible school, yielded readily and worked hard for a "Grandfathers' class." The man who can not be reached for the Bible Class joins with enthusiasm a Business Men's Class. Young men who conducted a dance hall in the winter, gave that up, and joined the young men's Organized class, when they understood that the class was to be organized and controlled by themselves, and to contain only young men. Nearly every mixed class of young people which divides into two classes, one for men and one for women, doubles in attendance within sixty days. No man is quite satisfied with conditions when he finds himself "out of his class."

But a class is something more than a company of people who are in many respects alike and who have common interests. A mob is not a class any more than a pile of scrap iron is a steam engine. There must be some sort of organization, and some sort of leadership which is to bind together the members and direct their activities.

Among Adults this organization must be democratic, and the leadership, to be most acceptable, must be chosen by the members of the class, and the rules that govern it must be self-imposed. The leadership of a boy may safely be intrusted in the hands of a competent teacher; and he will gladly be governed if he loves and believes in his teacher. But the Adult insists in at least believing that he is having a hand in the government of his class.

In the ordinary class, where the leadership and management and work is all done by one man, where that one man fails, the whole class fails. On the other hand, in the Organized class, because there are many to be responsible and many to work, the success of the class is not dependent upon any

The Organized Adult Bible Class.

one man, and the class may do good work in spite of the inactivity of the teacher or the president, or any other one person. The combined efforts of the many workers, wisely directed, insure success for the Organized class where the other kind fails.

INTERNATIONAL STANDARDS.

The International Standards have been raised, after the fullest consideration of the plans and purposes of the various Brotherhoods and Organized classes, and the committee endeavors to embody the best from them all.

The report of the Secretary, Mr. Pearce, says:

"All classes consulted accredited their success largely to a definite division of class responsibility and work, and the introduction of particular kinds of activities. It was therefore determined that the standard should require the election of at least five officers: Teacher, President, Vice-President, Secretary, and Treasurer, and the election of at least three committees, the first to have charge of the activities relating to the membership of the class, the second of those relating to the social life for the class, and the third of those relating to the development of the spiritual life in the class. These committees are usually called Membership, Social, and Devotional, but the standard does not require that the committees shall be called by these three names, but that three committees shall be appointed to care for these three kinds of class activities. This guarantees an even development of the life of the class. In addition to these requirements in organization it was decided that the class should be definitely connected with some Sunday-school and should be composed of members sixteen years of age and over.

The International Certificate.

"This Certificate of Recognition was prepared for issuance

The Organized Adult Bible Class.

to Adult Bible classes attaining the International Standard of Organization. It is fifteen by fifteen inches, beautifully lithographed in three colors, red, gold and black, and provides space for the signature of charter members, and is suitable for framing for the class room. The use of this certificate has aided the work in the following ways: it has stimulated a thorough organization; assisted in establishing a working plan of organization; served to increase the fellowship between the various classes and between these classes and the State and Provincial Associations, and helped to secure a list of the names and addresses of class officers, which is valuable to Associations sending out notices of Conventions, Conferences, and other helpful material.

International Emblem.

"Upon the recommendation of the Adult Department Committee an emblem was adopted by the International Executive Committee at its annual meeting in 1906. This is a small red button with a round white center. Its significance is: 'There is no purity of life without sacrifice, and no cleansing from sin without the shedding of blood.' (Hebrews 9:22.) It may be worn by the members of any class without conflicting with their own class pin. It is rapidly becoming a continent-wide bond of fellowship in addition to the good it is doing by way of helping to advertise and introduce the Organized Adult Bible class work.

"The advantages of Bible Class pins are many. They encourage friendly relationship between all Bible classes. They serve as an introduction to strangers who may be members of other Adult Bible classes. Especially is this appreciated when members are away from home. When others wearing such a

The Organized Adult Bible Class.

pin visit your town, you see the pin and invite the wearer to your class."

THE BARACA CLASS.

One of the most successful of the many forms of Organized Adult Bible classes is the Baraca Class. From the first class formed in Syracuse, N. Y., it has grown to a great international organization, with over 2,000 classes in the United States, and over 300,000 members. The fact that in the town of its birth there are to be found 59 Baraca classes, and 45 Philathea classes—the latter being the corresponding classes for young women, shows that where it is best known it is most appreciated. In the original class there have been 350 men converted, and the growth last year showed 100,000 men and 50,000 women added to the ranks. The Philatheas have a total membership of 150,000. During the year ending in June, 1907, there were 7,500 young men converted in these classes during the year.

The name of the Class is derived by a slight modification from a Hebrew word "Barachah," which means "happy" or "blessed." The national platform is, "Young men at work for young men, all standing by the Bible and the Bible school," and the national motto is, "We do things." The Baraca idea is to keep every man in the class busy doing something for somebody else.

The account of one of the class meetings, as given by Mr. Marshall A. Hudson, the originator of the movement, and President of the World-Wide Union, will be of special interest:

"The first work of the members was the equipment of the room in which they met for the lesson hour on Sunday. This room was fitted up like a clubroom, with good carpet, lace curtains, pictures, the motto and platform framed and hanging on

The Organized Adult Bible Class.

the wall, also with rocking- and easy-chairs, Bibles, maps and a blackboard. This giving of the young men a separate room under their control led them to adopt business methods in conducting the Sunday-school session. Here the president presides, and after calling to order, all arise and are led in prayer by the teacher, closing with the Lord's Prayer in concert. The president directs the secretary to take the attendance cards and the treasurer the offering, then thirty minutes is given the teacher for the lesson. At the expiration of the teacher's time he is notified, and the president again takes charge of the meeting. He calls upon the secretary for the report of the day, to which he responds with the number of members present, number of visitors present, and gives the names of new members for that day. The new members are then requested to rise, and are given the cordial Baraca grip with a few words of welcome. The president then directs the class to rise and close with the parting text, which is the national platform: 'Young men at work for young men, all standing by the Bible and Bible school.' A general hand-shake follows. This exercise is attractive to men because of its business methods. As the class leaves the room, the names and addresses of visitors are handed the teacher, who writes a letter to each and mails it so they will receive it in the first mail Monday morning. On Monday evening the visiting committee stop at the home of each of the visitors and give them a cordial invitation to come next Sunday, leaving the class calling card."

The "Secret Service" of the Baraca has been greatly blessed in the work of soul-winning and is heartily recommended. It is composed of those members of the class who are Christians and who pledge to pray and work for the conversion of the unconverted members of the class. The following is the pledge:

The Organized Adult Bible Class.

MY SECRET SERVICE.

1. I pledge to pray for the unconverted members of our Bible class every day at noon, or as soon thereafter as I remember this pledge.

2. I pledge to make a list of those to whom I will speak, and to work and pray for them.

3. I will meet the secret service members once a month and pray aloud with them, and do all in my power to help bring members to Christ within the next six months.

Dated

THE PREACHER AND THE CLASS.

Three phases of the work of the Christian minister are well set forth in the statement following: "(a) To cause the people to know the Truth of the Bible so that they (b) will become disciples of Jesus the Christ, and (c) efficient in Christian service."

In securing these results in a congregation the minister has no better helpers than those in the Organized class.

The increased attendance at the school, and the increase of Bible study, insure the increase of knowledge of the Bible; the evangelistic efforts of the class add to the list of the disciples, and the work in the committees and of the officers secures greater efficiency among the laborers. If it is the business of the minister to secure these ends in his congregation, it is his business to promote the Organized class, because it insures these ends.

The members and officers of the Organized class become his Pastoral Helpers, or Assistant Pastors, secured for him without additional financial outlay to the congregation, but rather with considerable increase of income—because where

The Organized Adult Bible Class.

the Adults are thus enlisted their gifts largely increase in all lines of work.

It is the minister's duty to look after the people who come into his community, invite them to the church service, see that they are enlisted in the work, in members of the church, or interested and induced to attend church services—Bible school and others—if not Christians. How much more of this work can the Membership Committees of half a dozen Organized Adult classes do than one pastor, and how largely can his efforts be supplemented by these committees, if he will be wise enough to use them! The church member who is indifferent can often be aroused to greater activity by the invitation of another member, where the words of the minister would be of no avail. The business man, on such a committee, can influence a business man; the young fellow in college can reach his college chum; the matron the matron, and the young woman the young woman, as the preacher can not.

And all that they may do is just that much more than would be accomplished in the congregation if the pastor did not use this force.

Many preachers look upon their congregations as their *field* of labor. The true idea is that the congregation is his *force*, and the community is the field. Yet, because of a lack of effective organization of his forces, many a preacher who would gladly use his people as a force, is compelled to spend his time and energies upon the church members—cultivating his field. The Organized Adult Bible class brings about the desired transformation.

Many preachers dread the organization of men's clubs, because they do not want to multiply organizations in the church—or have the additional calls upon their time of one night each week. And while he knows he is not reaching his men

The Organized Adult Bible Class.

for service, he does not see his way clear to add this new organization. The Adult Bible class accomplishes for him all and more than Men's clubs, and does not either add another organization to look after, or demand the extra night. Meeting at the same hour as the school, and only increasing the efficiency of the present class organization, it has none of the objections to the club, and secures all the desired results.

There are some preachers who find themselves out of sympathy with these Organized classes. It will be found in nearly every case that the preacher has himself to blame. It may be in his lack of tact, or it may be simply that he has allowed the class to become self-centered, and has never led it out into paths of usefulness. It is his duty, by suggesting helpful things for the class to do, and by constant conferences with teachers and officers of the class, to so direct the activities of the class that they will be a greater power for good in the church life. The minister must remember, too, it is *his* to serve the class, as well as it the *class's* duty to serve *him*, and when this double duty is recognized there is not apt to be much misunderstanding. Every minister recognizes the power of the social life of the church. And while he preaches it and spends much time in practicing it himself, he is often caused to regret the coldness of his people. Through the Social committees of his Adult Bible class he has an opportunity to effectively put to work a force which will soon thaw out the coldest congregation, and reach many people outside, and draw them under the influence of the church. When he fails to use this force he is destroying his own usefulness, diminishing his own power, decreasing his own salary. The force is at his hand—it is his to use—will he seize his opportunity?

All this will be appreciated by the pastor of a church in a congregation of from 500 to 1,800 people and in the larger

The Organized Adult Bible Class.

towns or cities. But in the small town and the country, especially where they have one-fourth time preaching and the attendant short monthly visit of the preacher to his flock and field, it will in all probability be objected that it is not practical. It is those fields where there is such a lack of pastoral visitation and social life and spiritual oversight that the Organized class can do its best work. To "supply the lack" is its opportunity in such a place. And the preacher should be the first to recognize, first, the fact that his absence from the field creates such a lack, and second, that the Adult Bible class is the agency at hand to supply it, all for the asking. It is his, therefore, to see that the class is organized, encouraged, stimulated, guided and commended.

But whether in the busy city and big church or the out-of-the-way country church with its small and widely-scattered membership, or in any of the varying forms of church life between these extremes, the church needs the ministrations, and the members need the development that comes with the activities of the Organized Adult Bible class, and the minister needs the help.

And the minister can neither do his duty to his congregation, best serve the community, nor do his best work unless he has the Organized Adult Bible class.

The minister is usually accounted as the leader in evangelistic work in the congregation. Indeed, he often considers that his one work is to preach the gospel that sinners may be converted. That this end may be secured, it is needful that he should supplement his pulpit work and personal ministrations with the work of the members of his congregation. Too often he undervalues this power, and in most cases fails to use it. It is often beyond his power to organize his forces for work in this line. But in the Adult Bible class he has.

The Organized Adult Bible Class.

the force organized to his hand, and if he does not use it, he is derelict to his duty. As seen in other chapters, no force in the church is more effective than the Adult Bible class in winning souls to Christ, and the preacher who is blinded by his self-conceit so he can not see his opportunity, or is so selfish, lest another should share his glory in soul-saving, that he will not use this power, is unworthy of his position as a leader of the hosts of righteousness.

THE SUPERINTENDENT AND THE CLASS.

The superintendent of a school in Chicago, in which there was an Organized class which was considered most successful, came into the office of W. C. Pearce, the International Superintendent of the Adult Class Department, and made the statement that he almost wished that he did not have an Organized class in his school. When asked why, he stated that the class took the best places, absorbed the best things, gobbled up all that was best and spent everything on self and did nothing for the school. When asked if he had ever requested the class to do anything for the school, he admitted that he had not. The result of the conference was to make the superintendent see that he had not treated the class fairly—that he had allowed it to become self-centered and to withdraw its sympathies and support from the school as a whole, when he should have directed it into active service for others; that he had been lax in the performance of his duty as superintendent in directing that part of his school.

A few days later the president of the class sat in the same chair that the superintendent had occupied, and when asked what he would think of a superintendent who would say that he wished he did not have an Organized class, he replied that

The Organized Adult Bible Class.

he suspected that the man who had said it was his superintendent, and when asked about it, admitted that his class had become selfish and had done nothing for the school and had refused to help furnish teachers, etc., for substitute work, thinking only of itself.

The result of this conference was that the president decided that his class should become a source of help and strength to the school, supplying ushers, substitute teachers, special committeemen, extra music. The class soon became a source of constant help and inspiration. The members were "minute men" ready to respond to any call, and as a result the superintendent was rejoiced, and the class was happy in the joy of service.

MOTTOES AND AIMS.

Nothing is more indicative of the work done and the spirit of a movement than the mottoes it adopts. From among the many we gather the following. The Baraca National Platform displayed in all their class rooms and printed on all their literature and repeated by the members at almost every class meeting is, "Young men at work for young men, all standing by the Bible and the Bible school." One of their mottoes is, "Only once a stranger." The spirit of the classes is indicated by such mottoes as, "Others," "The Other Fellow," "Saved to Serve," "Service vs. Selfishness," "The Men of America for the Man of Galilee."

The methods of their work by the following: "Each one win one," "The next man," "The Glad Hand," "The friendly grip," "Surround the Enemy," referring to the method of capturing the persons not members of the class.

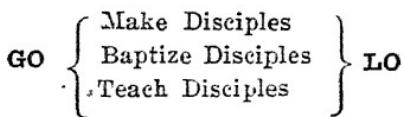
The ideals of achievement and responsibility are shown by these:

The Organized Adult Bible Class.

"Every disciple a disciple," meaning that every follower of The Great Teacher should be a member of the class.

"Bible people should be in the Bible school studying the Bible."

"The Lord's people should be in the Lord's House on the Lord's Day studying the Lord's Word."



This diagram, setting forth the items of the Great Commission, is used to make the church member realize that baptized disciples as well as boys and girls are to be taught, and that the fullness of the promise and blessing of the Lord's abiding is to be secured only where the full obedience is rendered.

Definite work in a definite time is urged, and finds its expression in such mottoes as "30 men in 30 days," "60 men in 60 days," "100 men in 100 days." If the sex of the class or the age of the class is different, the wording changes to "boys" or "girls" or "women," as the case may be.

Sixty Men in Sixty Days.

In demonstration of the results of adopting a motto and working for a definite end, many instances could be cited where "Sixty Men in Sixty Days" has secured a victory. The following is one case:

"A small class of men in Fort Wayne, Ind., organized and started out with the determination to secure 'sixty men in sixty days.' Result: they got seventy-five! Yes, and there was another result, for a men's class in Indianapolis and an-

The Organized Adult Bible Class.

other in Alexandria, Ind., hearing of the 'sixty men in sixty days' started out to get 'one hundred men in one hundred days.' "

No better description of how the thing works has been published than that given by "Timothy Stand-by," who is Mr. Joseph Clark, State Secretary for Ohio. In his letter to his sister "Mandy," concerning the Organized Adult class he says:

"The thing woodent have stirred up the town so much if John Haywood haddent give the men the motto, 'Sixty men in sixty days.' He haddent enny more than spoke the wurdz afore I could notis their effeckt on the klass. It waked the boys up and put stiffnin' in their backbones. That motto put more ginger into the klass than the Brush Fork Brass Band pumps into the old soljiers on Deckorashun Day, when it lines up in a circle in front of the Town Hall and plays 'Rally Round the Flag, Boys.'

"Well, Mandy, the rezult of that inspirin' motto wuz, that the twenty-eight boys in Saint Andrew's Men's Klass got bizzzy in solicitin' of new members. 'Sixty men in sixty days!' and 'No work, no oil!' wuz the passwords. There wuzzent a man in town what wuzzent asked to join. Jess Lew, the postmaster, sed that in three days he got seventeen invitashuns to join the klass. He hazzent bin to church, except to funerals, fer sixteen yeer. He almost fergot there was a church in Brush Fork; but the boys went after him stiddy and didn't let up till he promised.

"They even tackled old Curnel Montgomery. Most everybuddy in town is afraid of the Curnel. He's so kinder gruff-like and stands around the post office so much a-chewing tobacco and lookin' glum, that it takes a feller with the courage of Teddy Roosevelt to even ask him a question. But the

The Organized Adult Bible Class.

boys went after him and he cuddent stand it. He wuz a mitey brave man in the war. He could march rite up to a cannon's mouth, but he cuddent face the stiddy fire of the boys on the Men's Klass question; so he held up both hands and surrendered.

"Why, Mandy, afore Saturday nite, the boys had got Clint Stevens, the farmer down the pike, and John Lowry, the drayman, and Harry Munk, the gardner, and John Reed, the liveryman, and Bert Zigler, the town marshal, and a lot more that never thawt of goin' to church, and who, I'm ashamed to say, the church never afore thawt of askin' to cum."

"All the Church and as many more in the Bible school" is the Centennial Aim of the Disciples of Christ, and it is being adopted by many churches throughout America.

Its adoption means the enlistment of the preacher and Official Board of the church, along with the officers of the school, in the building up of the school. It secures an earnest effort to systematically reach every member of the church for Bible Study, and secures their enrollment either for the main school or the Home Department. It directs attention to the Cradle Roll work, thus tying many a family, not otherwise reached, to the schools, and opens up doors of opportunity into these homes which, if properly entered, will bring the Christ to every heart there. It secures the attendance of large numbers of non-Christians for every department, and results in large ingatherings into the church. It means the revivifying of the "dead" church, the edification of the saints, and the evangelization of the world.

"10,000 Classes, 100,000 Men, 100,000 Women."

The far-reaching effects of this movement are shown by another "Centennial Aim" recently adopted by the Sunday-

The Organized Adult Bible Class.

school leaders of the Disciples of Christ: "Ten Thousand Organized Adult Bible classes, 100,000 Men and 100,000 Women by the Centennial, 1909." This insures that the movement to reach the Adults will extend throughout the whole brotherhood, and because great things are attempted, great things will be achieved.

At the Louisville International Sunday-school Convention, W. C. Pearce led the men again and again in the repetition of the following:

"Our Aim, The World for Christ.
Our Means, The Word of God.
Our Motto, We Mean Business."

At a great "Teacher Training Conference" at Bethany Park, Ind., Herbert Moninger, after the reports of great achievements by classes and teachers, both in "Training for Service" and "Organized Adult Classes" had been presented, thrilled the audience and inspired each person present to larger efforts, by leading the audience in declaring that "If they can do it, we can do it," and again and again the response from the audience: "And we WILL do it."

Individual responsibility has been imposed upon many a person by these mottoes:

"What kind of a class
Would this class be,
If each of its members
Were just 'like me?'"

and—

"I am only one, but I am one. I can not do everything. But I can do something. What I can do, that I ought to do, and by the grace of God, I will do."

The Organized Adult Bible Class.

The value of working together has been impressed upon many by the use of the quotation:

“One shall chase a thousand, and
Two shall put ten thousand to flight.”

The expressions “doing fairly well,” “we’re holding our own,” “just jogging along,” “the faithful few,” etc., are indications of failure, and should be discarded for those of success.

“Not Wanted—Discouragers” is very suggestive.

For Exchange. “Shirkers for Workers.”

“Bring that Other Man” gives a suggestion as to how to get busy.

Ergon means work. “The Ergonians” are workers, of course.

The names, “Men’s Own Class,” “Boy’s Own Class,” “The Doers,” “Willing Workers,” “Bereans,” Policeman’s Class, News Boy’s Class, Business Men’s Class, Grandfathers’ Class, Drop-in Class, “The Victors,” “The Excelsiors,” Railroad Men’s Class, all indicate the ideals and aims of the classes which have adopted them, as well as how persons with a common tie are drawn together into the same class.

Questions for Class Discussion.

(The popular convention Round Table plan adapted to the lessons.) Questions on Lesson: “Saul and Jonathan Slain in Battle.”

First Topic: The Death of Saul; or, A Hopeless Death. (Vs. 1-6.)

1. Why was Saul’s death hopeless? What hope can there be in death?

2. Why do we look at Jonathan’s death as different from that of Saul?

The Organized Adult Bible Class.

3. How does this lesson show that the innocent may suffer with the guilty?

4. Why did Saul want his armor-bearer to kill him?

5. What did the words, "these uncircumcised," as used by Saul, mean?

6. Was the armor-bearer kind or unkind, right or wrong, in refusing to do as the king ordered?

7. Why did the armor-bearer kill himself?

8. Is a person ever justified in taking his own life?

Second Topic: The Philistines Triumphant; or, Some Material and Spiritual Results of Victory. (Vs. 7-10).

9. What shows how disastrously Israel was defeated?

10. How could they know Saul and his sons?

11. What motives prompted the stripping of the slain and the mutilation of the dead? Why does modern warfare forbid these things?

12. Why did they publish this victory in the house of their idols?

13. What spiritual lessons did the Philistines draw from this victory?

14. Why did they put Saul's armor in the house of Ash-taroth?

15. Why did they fasten the body to the wall?

16. What were the material results of this victory to each party?

Third Topic: The Burial of Saul's Body; or, An Act of Gratitude. (Vs. 11-13.)

17. Why did the men of Jabesh-gilead secure Saul's body? How was this an act of gratitude?

18. What does it matter what becomes of the body to the dead? to the living? friends? foes?

The Organized Adult Bible Class.

19. Why did these men go in the night?
20. Why did they fast seven days?
21. What can be said of Saul's character? What lessons should we learn from his life and death?

As stated in the note under "Questions for Class Discussion," this plan is the adaptation of the popular convention Round Table plan to the lesson discussion. It is being adopted by a number of publishers, and bids fair to become universal.

The testimony of one pastor will set forth the experience of many. He says: "During the thirteen years I have been a pastor, I have ever been a teacher in the Bible school. I have usually had an Adult class, and at various times I have had all ages, ranging from young people in their teens to the 'old folks.' I am compelled to confess that I have uniformly failed both in building up the attendance of the class, and in securing home or class study on the part of the pupils of my class. I have tried the lecture plan, and the question and answer plan, and have failed. When I undertook to get up my present class (a class of 49 men, which had grown from nothing in six weeks, and bids fair to reach one hundred in another six weeks), I determined that I would throw the responsibility of the conduct of the class upon the men, not only as to organization and management, but as to class study and discussion as well. We have used the class discussion plan from the first. When I spoke to my men about joining the class, those who came first uniformly demanded one concession on my part as a condition—that I should not ask them any questions. It will be interesting to know that this same class, which did not want to be asked any questions, had to pass a rule at its third meeting, that, no man shall talk for more than two minutes, and none the second time on any question until all desiring to speak have had an opportunity. While our class has the time

The Organized Adult Bible Class.

of the closing exercises of the school, we never get through with the lesson, and I find my men meeting at all kinds of times and places, during the week, discussing the lesson. No, I don't mean debating the points, but discussing and trying to ascertain the true meaning and teaching of the word of God. It has developed an interest and enthusiasm, and consequently an amount of Bible study that I did not think possible, and attracts and holds the men in a way which is entirely new in my experience."

From the standpoint of the pupil, a lady, who had persuaded herself that she could "never speak in public in the church," testifies that she "found her voice" through the class discussion plan. She says that under the old plan the teacher had "expressed the ideas of the pupils for them," either by his lecture, or through the question process. While she would not admit that she was duller than other folks, she found that she had no very clear ideas in regard to Bible themes. This she found to be because she had never been called upon to crystallize her thought into words. When, through the class discussion plan, she was induced to express her own thought, she found the thought became clear in her own mind, and that she could talk as freely in the class, and upon Bible themes, as upon any other with which she was familiar.

IV.—CLASS ORGANIZATION: OFFICERS.

The Teacher.

The Class President.

The Vice-President.

The Secretary.

The Treasurer.

IV.—CLASS ORGANIZATION: OFFICERS.

The minimum of organization, as established by the International Sunday-School Association, after conferences with the leaders of a thousand classes, is as follows.

Officers: teacher president, vice-president, secretary, and treasurer.

Committees: Membership, Social and Devotional, or Spiritual.

Other officers and committees may be added as occasion requires.

THE TEACHER.

In the ordinary Adult class, and in the classes in the primary, junior and intermediate departments, the teacher is the prime factor in the work. As the teacher is, so is the class. As the boy puts it, the teacher is "it." But in the Organized Adult class he is only one of the workers, and he divides his responsibility with the other officers.

There are, indeed, many Organized classes which have succeeded without a regular teacher being chosen—the several members taking turns in the teaching, and the officers looking after the other phases of class activity. While this is not advocated as best, it is mentioned to show how largely the teacher may be relieved of work and responsibility by the class.

While the organization of the class divides the work and the responsibility, it also increases the opportunity of the teacher, and calls for his best thought and work in directing the activities of the class. So it both increases and decreases his

The Organized Adult Bible Class.

work. It is like the man, who, having done his work by hand, buys a machine. The machine lightens his labor, but often calls for more attention and skill in its management than was required in doing the work by hand. The compensation is in the increased output.

While in the other kind of class it is said that "the class belongs to the teacher," in the Organized class the "teacher belongs to the class." Because of this fact, he gets a support from the class, and an amount of co-operation that is not to be found elsewhere. While he is not to "lord" it over the officers of the class, he is to maintain the closest relations with them and by constant oversight and wise counsel, direct the class in its varied activities. He is, by virtue of his position as teacher, a member of every committee, and is to advise and help, and to be consulted in all things. Because of this he has opportunities and responsibilities that the teacher of no other kind of a class has. Happy is that teacher who can both see and seize his opportunities, and who gladly accepts and faithfully meets his responsibilities.

The selection of the teacher is usually left to the class; but the class should secure the advice and recommendation of the superintendent in the matter.

The Teacher Training. In the conduct of the lesson study, the large Adult classes demand modification of the methods used in the ordinary Adult class and younger classes. In meeting this demand, some teachers have swung to the lecture plan, practically preaching a sermon on the lesson text, others have used a topic, even going outside of the lesson and taking some current event as the basis of their remarks, others have clung to the question and answer process, and still others have combined the lecture plan with the question and answer system. The plan which has received the highest endorsement is the

The Organized Adult Bible Class.

class discussion plan—an adaptation of the popular "Round Table" of the Chautauqua assemblies to the lesson study.

CLASS DISCUSSION.

Among the pioneers in the Class Discussion Plan is David C. Cook, and through the publication of his Adult Bible Class Monthly it has been popularized. It will be of interest because of this fact, as well as instructive to have his statement of reasons for the class discussion plan, the rules to govern the discussion, and a sample of the questions on one lesson to be discussed.

Reasons for Class Discussion Plan.

1. To interest all the class in the lesson.
2. To encourage all to take part.
3. To make it easy for all to ask such questions as they wish to have discussed.
4. To enable all to keep in mind the question under discussion.
5. To give wise guidance to class discussion and insure contiguity.
6. To encourage each one to take part, and give time for all to do so.
7. To make Class Lesson Discussion practical.

Directions for Using Questions for Class Discussion.

Rules governing discussion and debate are thought necessary in all parliamentary bodies, and we advise the adoption of these or some similar rules, and strictly adhering to them. The happy results will more than repay the class for any inconvenience felt at first in doing so.

1. Questions under each topic are intended to be called for and discussed by the members of the class.

The Organized Adult Bible Class.

2. Topics are to be taken up in the order given.
3. Any question under first topic may be called for after first topic is announced; any question under second topic after second topic is announced, and so on.
4. It is not expected that the class will be interested equally in all the questions, and only those called for need be discussed. An abundance of questions is provided, so as to give opportunity for choice.
5. Any member of the class may open the discussion in either of the following ways: By saying (1) "I would like the opinion of the class on Ques—" (naming some question on topic announced). (2) "I would like to hear from Mr. —" (naming some member of the class) "on Ques —." (3) Or, "I would like the opinion of our teacher on Ques —."
6. After the question is opened, a number of persons may speak upon it, the teacher calling for another question when in his judgment it has been sufficiently discussed.
7. The one who asks the question may speak upon it after one or more have done so, but need not.
8. No member of the class should speak more than two minutes on any one question.
9. Time taken for the discussion of questions under each topic should be so limited that the entire lesson may be covered during the session.

THE CLASS PRESIDENT.

It is the privilege of the class to elect its own officers, including the president, and the usual term of office is six months. If the officers prove efficient and faithful, they may be re-elected; if otherwise, they may be replaced without offense.

THE DUTIES of the class president include those usually devolving upon a presiding officer, and the better executive one

The Organized Adult Bible Class.

is, the better class president he will make. He will call the class meetings to order, state the object of special meetings, preside over the deliberations, put motions and announce the vote, appoint committees and see that they perform their duties, plan the work of the class and advise and counsel with other officers and workers, and keep in close touch with the teacher of his class and the pastor of his church.

In the school at the recitation hour he takes charge of the class and makes it ready for the teacher's work as teacher. He calls it to order, has a brief devotional opening arranged by the Devotional Committee; has the roll called and the offering taken; attends to small matters of business which can not be deferred to the monthly business meeting; all these things are done briefly and quietly and brightly and the class is ready for the teacher's work. The president arranges the proper closing of the class hour and has the proper announcements and notices read. Thus the teacher's strength and thought are preserved for the work of teaching the word.

The president is the class executive, and it is his business to see that things go. No one can do so much to promote success if he works wisely, or so much to stand in the way if he shirks or lacks in tact and consideration for others.

His relation to the vice-president should be most cordial, and with him he should share the conduct of the class, not only when absent himself, but all the time; thus making the vice-president understand that he has specific duties to perform, and training him for action and intelligent service when the president is called away from his post. He will see that the secretary keeps the proper records, and makes the needed reports. He will help the treasurer to make the financial returns from the class to be what they should, and see that the money received is properly handled and reported by that officer. He

The Organized Adult Bible Class.

wili see that the various committees perform their work, and be in every respect a leader of the class. To properly perform his duties, he should have the fullest information on all phases of Organized Adult Bible class work, as well as on the work of the school and the church. And while he may never be called upon to do much of the work himself, he should know how it should be done and when it is done right. This whole book, therefore, is a commentary on the work of the president.

THE VICE-PRESIDENT.

That the vice-president should hold himself in readiness to take the place of the president when he is absent from his post, goes without saying. That he should be given something to do in the work of the class, when the president is present, does not occur to most presidents. The Vice-President of the United States is president of the Senate, and because he thus comes into direct relation with the Senate, is prepared, by an intimate knowledge of what measures are before the Legislative branch of the government, to better serve as President, if called upon. So with the class vice-president; the fact that he has some specific duties to perform in the administration of the class will the better prepare him to attend to the duties of president when called upon. There are many things in which the vice-president may busy himself. Here is the campaign for enlargement. We want "sixty men in sixty days." While the Membership Committee will work for that end, the vice-president might be detailed as a special aid, to help to accomplish the result. Or, the school is in a campaign to reach "all the church and as many more in the Bible school." The vice-president may be the special representative of the class to help in the campaign. Or there is a younger set, or older set, either, of people in a class unorganized. The vice-president might be

The Organized Adult Bible Class.

called upon to represent the class in the extension of the blessings of class organization to others. Then he should be frequently called upon, when the president is present, to conduct the opening exercises of the class, and to preside at the regular meetings. In this way, he will be prepared for the duties which will develop upon him when the president is absent.

THE SECRETARY.

It is generally understood that the class secretary shall keep the record of attendance, offerings, etc., of the class, and make up the record that goes to the school secretary each Sunday. This relieves the teacher, who, because of lack of time and a desire to "get at the lesson," will neglect or put aside this important work. The secretary is to also keep an accurate record of the transactions of the class, both in the weekly business periods, and the monthly meetings, and to read the same to the class when called upon. But the live secretary will not be satisfied to simply be a machine to record what others do. He will want to make himself a potent factor in building up the class. He will therefore not only record the facts about attendance, etc., but will so report them to the class and school that they will not only inform as to conditions, but will inspire to greater activities and letter work. Thus, in a report of the attendance, he will not only make it known that the class had 23 in attendance, but will call attention to the fact that it lacked but two of having 25—the number planned for by a certain date. Also he may inform the class that while it has gained five new members during the last month, "that other class" has gained ten. Or, that while the collection was 52 cents, they needed eight cents more to come up to a standard of five cents per member.

In securing lists of possible members from the church rec-

The Organized Adult Bible Class.

ords, from the membership committee and from the class, and furnishing copies of the lists to the teacher, pastor, membership committee, or others who are interested and will co-operate in making the "possible pupils" pupils in fact, the class secretary can be of great service.

In keeping a record of the names and addresses of persons who are, or have been, or ought to be members of the class, and at the right time furnishing the name and address to a worker, he has helped to hold or secure many a pupil. To the secretary the names and addresses of all "new" people who have come to town should be handed, and by him lists of people should be constantly going to the pastor, superintendent, teacher, membership committee, and other workers.

The secretary is the correspondent of the class, and by his activity the class is kept in touch with the outside world—publishers of class supplies, newspapers, other classes, leaders in Sunday-school work, and of benevolent enterprises which the class may wish to help.

Through him should go the report of the organization, the officers, the membership and the work of the class to the school superintendent, the preacher, the state and county missionary associations and Sunday-school associations, so that the organization of the class may be officially recognized, and the work recorded, both for information and as inspiration to others.

DIVISION OF THE WORK. A writer in "The New Movement Monthly," calling attention to the largeness of the secretarial work in a class of one hundred or more, tells how one class provides for its accomplishment by a division of labor. He writes:

"One large class in New York City has been giving close attention to the equitable division of secretarial labor, and its

The Organized Adult Bible Class.

methods, stamped with the approval of success, merit investigation and at least tentative application elsewhere.

"With a present enrollment of upwards of one hundred names, and an organization somewhat military in character, but of great efficiency, the handling of the many and constantly multiplying phases of its secretarial work having become too complicated for the first secretary, he was raised to the rank of general secretary, with five assistants, among whom the work was distributed after the following plan, which dovetails with the scheme of organization:

"The members of the class are distributed according to their location in the city, into groups of ten—necessarily incomplete—under group captains. According to the original plan, the new names and addresses, as they came in to the secretary, were to have been sent by him to the captains of the several districts to which they belonged, but the post card lists had been coming in, and the overcrowded secretary, immersed in other details, had mislaid some and delayed others, with the result that all this machinery of organization lay idle and unproductive. Now, with his corps of assistants, he has little of the actual work to do except to distribute the names of the group captains and then pass the card on to the secretary on class literature. The business of this secretary is to send the printed matter of the class to the addresses on the card, and a form letter of appreciation to the sender of the card. Besides this duty, he is charged with keeping the literature up-to-date, and reporting any need of new or renewed literature to the secretary on advertising and printing, whose duties, after the initial arrangements with newspapers and printers have been made, are confined chiefly to mailing the material placed in his hand for publication by the secretary on class literature and the third assistant secretary, called the press agent.

The Organized Adult Bible Class.

In the initial arrangements with the newspapers, the secretary on advertising stipulates for space in the religious news columns for a periodical write-up, making this a condition for placing the class ad. It is the business of the press agent to supply the write-up.

A recording secretary keeps the minutes of the class. Usually in a large city class a stenographer will be found among the members, and, as the work is limited to taking notes of the committee reports and an occasional incident, it is not hard to find a willing hand to do this work, as was the case in the class under consideration, where two offered their services.

"An attendance secretary keeps in touch with the group captains, who submit weekly reports of attendance in their several groups. The work of taking attendance is thus greatly simplified, and the monotonous five minutes of roll call is obviated.

The five assistants, with the general secretary, form an advisory board of six, which considers and passes upon the work of each secretarial department, as submitted at the monthly meetings.

"The whole plan calls for but sixteen earnest members, and every large class offers abundant material to the determined and tactful organizer."

THE TREASURER.

What is the need of a class treasurer when we already have a school treasurer to receive and care for the money? If the class is to do no more than "the other kind" of class, there is no need. But because the Organized class does more, there is the demand for this office.

1st. The Organized class contributes to the main school for current expenses. It should see to it that its contributions not

The Organized Adult Bible Class.

only cover the expense at which the school is at to supply the needs of the class, but it should give enough that it should not only not be a burden to the school, but become a positive financial help. To this end the treasurer should inform himself as to the rightful share of the class, and see to it that the class knows what is required of it and that it meets this requirement.

Some classes provide for this by putting all collections into the class treasury, and paying out to the school treasury a stated amount agreed upon between the class and the school authorities. Other classes pay all the regular class contribution into the treasury of the school, and are allowed a certain amount to be spent upon supplies for the class. In most cases no account is kept as to cost of supplies, the school furnishing what the managers choose, often without any consultation with the class. It will be found that it will be better for the Adult class to know exactly what its supplies cost, and what is expected of it. As financial representative of the class, this becomes the duty of the treasurer.

In providing for the work of the class, the class sometimes keeps all of the offering except that agreed upon and sent to the school treasurer. In other cases, special offerings, sometimes in the form of dues payable at stated periods, are required; and in others the class earns money in various ways, such as giving socials, lectures, etc., etc.

The class treasurer will be busy in proportion as the class does special class work. The Organized class usually wants some extra supplies in the way of special helps for conducting Organized Adult Bible class work—books, magazines, class pins, class banners, certificate of organization, etc., etc. These should be paid for out of the class treasury, and the treasurer must see that the money is provided.

The Organized Adult Bible Class.

The class often wants to fit up its class room with special furnishings—carpet the floor, refinish the walls, procure pictures, maps, and blackboard, or curtain off a corner in the main room.

The several committees will want special supplies with which to do their work. The membership committee will need stationery, postage, cards and badges, Rally Day material, banners, etc. The Social Committee will need to pay for refreshments at socials and class banquets, and must have money for printing invitations, etc., and for postage. The Devotional Committee will also have occasion to use printer's ink and postage. All these funds are to be collected, paid out, and properly recorded and reported by the treasurer, and he will have a voice in the proper apportionment of the funds to the several committees.

The special class collections for missions, and the raising of special funds for some benevolence, should be promoted by him.

From all this it will be readily seen that the opportunities of the class treasurer are great, and that as the general financial agent and manager of the class, he should be one of the best business men (or women) of the class.

V.—CLASS ORGANIZATION: COMMITTEES.

Membership Committee.

Social Committee.

Devotional Committee.

Other Committees.

Class Demonstrations.

V.—CLASS ORGANIZATION: COMMITTEES.

THE MEMBERSHIP COMMITTEE

This committee is so important that without it there would be no class. That is, some one or more persons must act as a Membership Committee, although not necessarily known as such, in order to get the members of the class together. This preliminary work is most important and has been successfully done by the pastor of the church, by a teacher, or by one or more members of the prospective class. After the class has been organized the committee on membership will be appointed, and its duties will be to look after the attendance of the members of the class and to secure new members. Stating it broadly, the duties of the committee on membership will be three fold: 1. To secure a class; 2. To build up the class; 3. To hold the class.

Securing a Class.—The methods of securing an Organized Adult Bible class vary according to conditions. 1. In every school there will be found an unorganized Bible class. In this case, if it is a mixed class of males and females, the thing to do is to divide the class and build out of the one two classes. While there have been some successful mixed classes built up, the same men and women working in separate classes could, in almost every case, have done much better work had they been in "Men's classes for Men" and "Women's classes for Women."

With the nucleus of an Organized class in the membership of the ordinary Bible class, the work is begun. A list of all

The Organized Adult Bible Class.

possible pupils is made up, and those within go after those who are without. It will often be best to get some of the outsiders to "help get up the class," as additional workers are thus secured, and often a man will join a class he helps get up, when he would not come into one already formed.

The Charter Membership plan has been used with fine effect. Besides the advantage of appealing to people to "help get it up," there is an opportunity to insist upon immediate decision, in order to get on the charter membership list. Then there is a definiteness about the proposition, and a promise of better things, which appeals strongly to Adults.

The heading to be used for securing a Charter Membership List, as suggested by the Christian Bible School Association of Missouri, is as follows:

CHARTER MEMBERS Organized Adult Bible Class.

We, the undersigned, at least 16 years of age, desire to become charter members of a

Men's, Women's, Young Men's, Young Women's
Organized Bible Class, organized up to the International Standards,
with Teacher, President, Vice President, Secretary and Treasurer, and
with Membership, Social and Devotional Committees, said class to be
a part of the Christian Bible School of

.....and to choose its
own name, form of organization, and conduct its own affairs

All applicants for charter membership will be duly notified as to
time and place of organization.

NAME ADDRESS

The Organization.—According to the promise in the application for charter membership, each applicant is notified of the time and place of the meeting for organization. At this

The Organized Adult Bible Class.

meeting the class is organized by the selection of the necessary officers, and by the selection of a class name and sometimes by the adoption of a constitution. (See suggested form, Leaflet No. 2, appendix.) Afterwards the committees are appointed by the president, with the advice of the teacher, and other details of organization are added.

New Classes.—In every community there are enough people outside of the school to form two or three Adult classes. It is often an excellent thing to get up an entirely new class of outsiders. It has been done many, many times. Making a list of possible pupils, and selecting several of the leaders among them, the pastor, superintendent or other worker, has gone to them with the Charter Membership plan, explained the workings of the Organized class, secured their interest, and started them to work securing charter members. In a Missouri town twenty-six young men were thus secured in a few days, where before not one of them had been in the school. A class of fifty men was secured in a few weeks in the same manner. In one church, when listing up and classifying church members, it was found that the membership contained thirteen grandfathers. A “Grandfathers’ Class” was proposed; and where only one of the men would come to the regular Bible class, twelve of the thirteen joined the “Grandfathers’ Class.”

Certificate of Recognition.—Not only for the encouragement of the class, but to be sure that the work of the organization is made complete, and the class is properly enrolled, the application for the Certificate of Recognition should be filled out and sent to your state secretary of the International Sunday-School Association. In Leaflet No. 3, found in the appendix of this book, full information will be found.

Sometimes the work of the Membership Committee is di-

The Organized Adult Bible Class.

vided between two committees, called the Lookout Committee and the Look-in Committee. The Lookout Committee is the one which sees to it that the class is secured and built up; the Look-in Committee sees that the members are held in the class after they are once added.

Building Up the Class.—Many of the same methods used in securing the class are used in building up the class, when once organized. A list of possible pupils, and going systematically after certain individuals, is absolutely essential. W. C. Pearce tells of an insurance agent who came to Chicago, and out of 2,000,000 people selected a particular man in a particular office of a particular building on a particular corner, and went to him with a particular policy, in a particular company. And, he says, he wrote the policy.

J. Z. Tyler used to say that when somebody asked him to dine with him "sometime," it was always *some time* before he got around; but if the same man asked him to come to his house the next Thursday and take dinner with him, he was always on hand, unless absolutely prevented.

Some one else has said that the way to build up a class was to build it up one by one: and to (1) Pick out your man; (2) Go after him. While all this leads to effective work, it is not the only successful method.

The Stranger in Town.—The new man or woman or family in town is a challenge to the activities of the Lookout Committee. In the Demonstration of the Baraca class at the Louisville International Sunday-School Convention, it was shown how, when a certain Mr. Moore came to town, his presence was reported to the class. A call for volunteers was made, and a man was sent to see Mr. Moore every day during the week, and a special man sent to bring him to the class on Sunday

The Organized Adult Bible Class.

morning. While Mr. Moore protested at first that he would not go to Sunday-school—"a place for women and kids"—and pleaded for rest on Sunday morning, by the persistent efforts of the men sent after him he was induced not only to come to the school, but also to join the class.

In another class, where the names and addresses of visitors are secured on cards, this is followed up by a series of personal letters from members of the class committees and officers, and, during the week, by a visit from the class teacher and perhaps others. All these point out attractive features of the class and its work, and urge the newcomer to become a member. These letters do not "happen" to be written, but are the result of careful planning and faithful performance.

Contests.—The Apostle Paul believed in running the race to win, and in provoking one another to good works. We all want stars in our crowns, and sing with enthusiasm—"The prize is set before us, To win his words implore us." All of this is another way of saying that we approve of the contest idea. That some contests are failures, that some people are unfair, some get mad and make trouble, some fail to carry out the plans, some have the wrong ends in view and work in the wrong spirit, and still others do not follow up the contest and thus fail to secure the best results, is no argument against the contest plan, with its aim the building up of the class, its spirit one of generous rivalry, its organization and conduct intelligent and fair, and its results, because of persistent follow-up work, the permanent enlargement of the class.

Kinds.—Among the various kinds of contests are those between two sections of the same class; between two classes; between all the classes of the school, where the contest is for points agreed upon; and between schools. The aim of

The Organized Adult Bible Class.

the contest is to build up the class—the immediate aim to defeat the opponent. The result to the class is to secure more workers, more work and more members. The reason why we are not in a revival continuously, is because we quit working. A school which had about ten school contests in six years grew from 120 in attendance to a membership of 2,300.

To make a contest "go" two things are essential. First, you must "plan well your work"; and second, you must "work well your plan." Failure to do either is fatal to the contest.

Three schools in the same town held Red and Blue contests the same winter. The first failed to plan its work and was soon crowded with people for whom there were no teachers, no room in classes, no seats provided, no literature secured. It was the natural thing for the school to fail to hold the additions and condemn the contest. The second school failed to work the plan, but turned aside into a contest simply to beat, with the result that the contest was called off after two weeks. The third school had a half dozen meetings of the teachers, officers and workers, studied carefully the plans, prepared for the contest thoroughly, persistently pushed the plans agreed upon during the contest, and intelligently followed it up. The result, which was in no way a surprise, was that the attendance of 40 was multiplied by four. One class reached the membership of the whole school at the beginning of the contest, and the average attendance of the school for the next four months was 150.

Among the most successful contests are those against time, when the class attempts to reach "30 men in 30 days," or "60 women in 60 days." An account of how it works will be found in the chapter on "The Class."

Advertising the Class.—One of the most effective ways of

The Organized Adult Bible Class.

Building up a class, as it is in building up any other business, is to advertise. Successful advertising depends, first, upon the fact that the article advertised is good; so it is needful that the class advertised shall be worth while. Many remember the story of the boy who went forth to catch the pony, holding out his empty hat. He caught the pony *once*. But, given a good class, it should be advertised. Class pins or buttons are among the effective methods. Class colors, worn or displayed, are helpful. Class demonstrations, at picnics, at conventions, and in the school and church, are successful. One class of men met at the leading hotel in town and marched, 100 strong, through the main streets of the town to the church; another took charge of the Sunday night services once a month; another had charge of the music at a special service; another supplied the waiters at a church supper. At Louisville a Baraca Class gave a demonstration of its work. At this same convention, 1,200 men, wearing the International emblem of the Adult Bible Class and carrying banners and singing songs, marched down the main street to the Armory, and had special seats in a special service for men.

Printer's Ink.—But aside from these indirect ways of advertising, many classes spend much money for "printer's ink." One school recently took a fourth of a page in a daily paper, in which to advertise the school and its special features. Many classes have regular advertising space in the local papers, with announcements of its meetings and write-ups of its work in the news columns. The Advertising Committee and Class Reporter thus become a part of the working force, and as their work is to build up the class by publicity, can be properly classed under the Membership Committee.

The following "Pointers for the Class Reporter" were writ-

The Organized Adult Bible Class.

ten by an editor and published in The Adult Bible Class Monthly, and will be found suggestive and helpful:

"1. Do not ask the editor to write your notes and announcements. When he gives his valuable space to you freely, he has done enough. Write the items yourself, and prepare them as you want them to appear in print. Many reporters hand in items that are abbreviated, words left out, phrases mixed, a mere memorandum of what they want printed. This means the editor must rewrite them, and that does not improve his temper.

"2. Be very careful to spell correctly and write plainly all proper names, and do not fail to give initials. A misspelled name spoils the item for that person. No one but an editor knows how sensitive people are about the spelling of their names. The writer has known an advertiser to refuse to pay for a half page advertisement, because one letter in his name was wrong.

"3. Be always on the lookout for an item of news in which you can mention the name of your class. Do not wait for something important to happen, but find items. 'R. T. Henry, president of the Alive Bible Class, is visiting his father at Canton this week.' 'Several members of the Alive Bible Class have been sitting up with J. T. Rans, who is seriously ill with typhoid.' 'Carson Davis, of Mt. View, is visiting T. I. Coil, treasurer of the Alive Bible Class.' There is scarcely a week passes but you will know some such item that the editor will be glad to use in his column of 'Personals.'

"4. Try to make your announcements and write-ups of class affairs different—different from other people's and different from anything you have said before.

"For instance, if you are writing an invitation, remember

The Organized Adult Bible Class.

that the 'public has been cordially invited' so often, and 'an invitation extended to all' so frequently, that those terms are not very likely to cause a rush your way. Try it some other way. 'The Alive Bible Class gave the glad hand to five new members last Sunday. The glad hand is ready to welcome others who wish to come.'

"It is frequently a good plan to work an announcement into an account of something that has already happened. 'The Alive Bible Class enjoyed an hour of music, fun and ice cream at the home of its president, R. T. Henry, Tuesday evening. This class is planning to give a public social for the young people of the town on June 12.'

"It is also a good plan to occasionally mention some important discussion of the lesson, and announce the subject for the next Sunday's discussion.

"5. Be regular with your items. Have a certain day, preferably Monday or Tuesday, and always get your items to the newspapers on that day.

"6. Look on this work as not only important, but as a part of your Christian duty. For the time at least, it is your calling. It is your message, your way of preaching the gospel; for, directly or indirectly, you are bringing people to the class, and that means interesting them in the study of the Book which is a lamp unto their feet."

The use of printer's ink in the production of cards, folders, invitations, posters, circular letters, etc., not only for the use of the Membership Committee, but for all committees, has been demonstrated to be of great benefit. Samples of these will be found in the Appendix of this book.

Holding the Class.—In spite of the best efforts of the Look-out Committee to secure new pupils and build up the class, there is a leakage which, in some cases, is so large that the

The Organized Adult Bible Class.

class fails to grow. New pupils are constantly being added, but the failure is in holding the members. For this reason it becomes necessary to have a Look-in Committee, whose business is to watch after the members of the class. The parable which impresses the duties of this committee most forcibly is that of the lost sheep. "A certain man had an hundred sheep," and when one went astray he left the ninety and nine and went after the one until he had found it. It is incumbent upon this committee to know how many sheep belong to the flock, how many "come up at feeding time," and then to go after those astray, until they are found. To "know the sheep" records must be kept, and to go after them requires work. In the ordinary class this usually is all put upon the Teacher. In the Organized Class, it is divided up among the members of the class.

In one St. Louis class, each member has a special chair in which to sit during the class services, and every five persons is a company, of which the first is captain. It is the business of each section to look after its absentees.

In another class, the Look-in Committee is the committee to look after the absentees. It is made up of members living in different parts of the territory, and so it is comparatively little work for each member to look after those in his division. When the member in a section finds that he is unable to hold a member in the class by invitation, he reports to the committee as a whole, and other members help. If they find that they need the help of the Teacher or pastor, they report the case to them, and they all work together to hold the straying one. They also work in closest co-operation with the other committees and the President, in order that the back-sliding member may be interested and be saved to the class. Thus

The Organized Adult Bible Class.

by persistent effort the membership of the Class is held after it has been built up.

While very much depends upon the efficiency of the Membership Committee in securing, building up and holding the Class, yet we must recognize the fact that no Membership Committee, however good, can succeed alone. The others must do their part; and a reason for the failure of this committee, in some cases, is that the class is not worth attending. On the other hand, no Teacher or class can do its best work unless this committee is both active and efficient.

THE SOCIAL COMMITTEE.

Often the idea holds that the chief duty of the Social Committee is to feed the body—to give social entertainments, the chief feature of which is a supper or luncheon. That good eating tends to sociability there can be no doubt; and that often a very near way, if not the nearest way, to a man's (or a woman's) heart is through the stomach, has been demonstrated.

While this is true, it is more often true that the social nature needs feeding much more than the physical. Any man can "feed" at home, but there must be company to feed the social nature. That this is often neglected, and that many good people, who would not knowingly allow any friend of theirs to go hungry for lack of physical food, carelessly neglect to supply the demands of the social nature of not only their friends, but of those of their own household, is too true. Many a man and boy, failing to find this demand supplied by home or church, drifts to the saloon or den of vice. The "good fellow," with his vices and follies, has a larger influence over the boy or young man than his father or his father's friend. The questionable resort is often more eagerly sought

The Organized Adult Bible Class.

than the parlors of church and home, because of the sociability of the former, and the lack of it in the latter. The power to reach and hold people, either for good or evil, through their social nature is almost unlimited, and the influence of the man is no less. The fact that in the Organized Class persons who are alike are thrown together, makes this organization most powerful in doing social work. "It takes a thief to catch a thief," "Send a boy after a boy—a man for a man," etc. Men are hungry for sympathy and friendship, and it is a fact that they can find more of these things in connection with the new Adult Classes than they can anywhere else.

The highest work that can be done through social activities of the class is not, however, the ministering to the social nature, but ministering to the spiritual nature through the social nature. The motto, "Social to save," embodies the idea which should dominate the committee and the class. One class never gives a social for itself, but always for others, and realizes the joy which comes with service, and proves that it is "more blessed to give than to receive."

Needs of the Work.—The all too frequent complaint of the coldness and lack of sociability of our churches and schools shows the need of this work by the classes. Too frequently, especially in large classes and churches, the members of the same class are hardly on speaking terms with one another. The writer was told by a man in the country that he was not quite sure of the name of the family that lived three-quarters of a mile away, as they were newcomers, and had *only lived there six months*. Many a man or woman coming to a new place of residence has been won to the church and its activities by the hearty greeting, or has drifted away and been lost to the cause for the lack of it. In but few places are the social

The Organized Adult Bible Class.

conditions such that they can not be improved by the activities of the Social Committees of the Adult Classes.

Plans of Committee Work.—No attempt will be made to give suggestions as to how to conduct “Social Evenings” or entertainments in this book. The reader is referred to one of the many books published on the subject. We are exceedingly fortunate in having come upon a time when the Christian Endeavor and kindred societies have called into existence a library of such books, the instruction and suggestions in which may be readily adapted to the class social. The purpose of the class social may be properly discussed, however. If it is arranged simply to please the committee, it is a failure before it begins. If it is planned for the pleasure and profit of the class, it is a success. But if the whole class is enlisted in giving a social evening “For Others,” whether these others are prospective members, whom the class hopes to win, or, on the other hand, some lonely folks whom the class hopes to help, the social will surely be a success. The greatest social will be the one that serves most.

Organization of the Committee.—No one thing contributes more to the success of the Social Committee than the organization of its work. “What is everybody’s business is nobody’s business.” The imposing of special duties upon each member and the holding of each one to strict account for the performance of his duties, is the work of the chairman of the committee. The following division of labor is made in one committee:

1. Two members to have charge of the refreshments. They are to know all about what to serve and how to serve it and what it will cost.

2. Two members to have charge of the printed matter and invitations. They are to hunt up bright ideas, and know what

The Organized Adult Bible Class.

things cost and how to use printed matter most effectively.

3. Three members are the Entertainment Committee. They are to be posted on games, suppers, pictures, walks, receptions—everything which will entertain and help. Everybody is to unload all their bright ideas on these three, and they are to have all kinds of good things at hand ready for the committee as a whole to make its selection.

4. Two members compose the Decoration Committee, which shall see that the rooms are opened, warmed, ventilated and prepared in the most attractive way possible.

5. The Emergency Committee consists of the chairman and other members, who shall do whatever is left over to be done, and help out wherever needed.

6. The whole class is on the Reception Committee, which is to see that every person present, especially the strangers, are made welcome—not only at the class social, but at the church and school, as well as to promote the sociability of the membership of the class and school.

The possibilities for good to be accomplished by the Social Committee are unlimited. A preacher was asked to point out the most influential man in his congregation. He took the inquirer to a big German, with a big hearty laugh, a handshake that had soul in it, and a smile of welcome that had assurances, and a pat on the shoulders of the departing man that was a benediction. When asked, "Where did you get him?" he replied: "Out of a saloon." The preacher noted the steady flow of men to a certain saloon and sought for an explanation. He found it in the person of a big German, who welcomed every man as he came in and gave a good word to him as he went out. The hungry hearts of the men cared more for his handshake and words of sympathy than for the drinks, and paid for the drinks in order to get the smile and word. On the other

The Organized Adult Bible Class.

hand, the preacher won the German by making a friend of him—by complimenting him on his social gifts, and by telling how much they would count for God and righteousness, if they were directed toward winning men for Christ, instead of to the saloon.

The possibilities of development of power in the members of the committee is also wonderful. Many a man, of whom the most that can be said is that he is “a part of the field to be worked,” becomes “a workman that needeth not to be ashamed” by serving on the Social Committee, and people who would not think of doing “religious” work, will gladly use their social powers in the service of the Master.

So important is the work of the Social Committee, that no class can do its best work if this committee fails to perform its work.

THE DEVOTIONAL (OR SPIRITUAL) COMMITTEE

The name *Devotional Committee* does not include all the activities of this committee, and suggests the subjective condition to be attained rather than the active services to be rendered. The work of the committee includes both.

Devotions.—The class devotions are in the care of this committee. The opening services of the class meeting, the devotions at a class demonstration, and at all public meetings, are in its charge. The private devotions of the members are under its oversight. Not that it is to arbitrarily govern, or make any set rules to be observed, but by kindly advice and helpful suggestions, they are to promote the habit of private prayer, daily Bible study, and such other means of grace as they may find beneficial to their fellows.

When the other name is used—*The Spiritual Committee*—it at once suggests other ends and activities. The devotions of the class are but means to these ends—the strengthening and

The Organized Adult Bible Class.

development of the spiritual nature. But the devotions are not the only means. Other activities of the committee are given below.

Promoting Bible Study.—Just as the Membership Committee is to take the burden of building up the membership of the class from the shoulders of the Teacher, so the Spiritual Committee should take the burden of promoting Bible Study. This it can do, first, by studying the lesson itself; second, seeing that attractive literature is placed in the hands of the members; third, encouraging by personal work, or, by raising standards, or reports to the class, by the use of individual records, or other methods, the previous preparation by all the members of the class.

Promoting Class Discussion.—It is the province of this committee to take such lead in the class discussion as will develop the class. On the one hand, it should see to it that there are no “painful pauses” in the class work, but under the leadership of the Teacher it should make the recitation bright and helpful and profitable. At the same time it should see that it knows how to keep silent, not only to give the other members a chance, but to encourage those who do not often take a part. There is much latent talent in every class, which should be developed, and by finding and developing it, the committee is not only blessing the individual, but the class and the world.

The committee may help the Teacher in securing persons to prepare special short papers or talks on special features of the lesson or related topics.

A little judicious personal work during the week, during which, by directing the attention of members of the class to the questions for the next lesson period, and creating an interest in their discussion before they come to the class, will insure a most interesting recitation period.

The Organized Adult Bible Class.

Lesson Advertisement.—The same work is accomplished in a public way by the Lesson Advertisement plan. These advertisements are placed in depots, hotels, on bulletin boards and in the newspapers, and attract men to a Bible class, just as they do to a department store special sale, or to a circus or a picnic. The samples given below are taken from The Adult Bible Class Monthly, on the lessons for September, 1908:

LESSON TEN.

NUMBER ONE.

IN THE —————— BIBLE CLASS
Sept. 6, 1908,
THERE WILL BE A DEBATE ON THE
QUESTION:
Resolved, That Saul was Insane and so not Mor-
ally Responsible for His Conduct.
FOUR PREPARED DEBATERS. GENERAL
DISCUSSION.

NUMBER TWO.

THE DEATH OF A KING. SOME CAUSES.
SOME CONSEQUENCES.

LESSON ELEVEN.

NUMBER ONE.

FROM SHEEPCOTE
to
THRONE.

NUMBER TWO.

THE DIVINE AND THE HUMAN
in
KING MAKING.

The Organized Adult Bible Class.

NUMBER THREE.

KINDNESS vs. FORCE
in
WINNING A KINGDOM.

LESSON TWELVE.

NUMBER ONE.

ISRAEL A KINGDOM
Contrasted with
ISRAEL A THEOCRACY.

NUMBER TWO.

GOD IN GOVERNMENT.

NUMBER THREE.

SELFISH SELF-DESTRUCTION
and
UNSELFISH SELF-EXALTATION.

LESSON THIRTEEN.

NUMBER ONE.

GOD'S CURSE
^{on}
THE USE OF STRONG DRINK.

NUMBER TWO.

THE TYRANNY
^{of}
KING ALCOHOL.

The Organized Adult Bible Class.

Church Services.—While we insist that the school is as much a church service as any held in the Lord's house, yet in the use of the term here we refer to the *other* church services. It is within the scope of the work of the Spiritual Committee to encourage the members of the class to attend regularly on the preaching services of the church. Around the Lord's table are such sacred memories and such inspirations to give our lives to the Christ, even as he gave his for us, that no one can miss that service without a distinct spiritual loss. And the sermons are few, indeed, which will not minister to the receptive mind and heart some good. For the sake of the development and growth of the spiritual life of the class member the committee should see to it that their attendance is as regular as possible. The other phase of the subject is that the service needs the Adult. How much of inspiration their very presence gives! Their voices in the song service and the responsive readings enrich the service, and their words of welcome and the "glad hand" given to strangers and their fellows are a source of strength to the church, which no one can overestimate. In some churches the Men's Class, or Brotherhood, has charge of a Sunday night service each month, and conducts all the services, reserving a place amid its songs, prayers and talks for the pastor of the church. When men thus take part in the work of the church, other men will be attracted to it.

Christian Service.—It is but too well known that most church members do not do much in positive Christian service. Whoever may be to blame in the matter, the opportunity to enlist the Adults in this service lies with this committee. In its two-fold work of evangelism and of "caring for the flock" it has a field of activity which is unlimited, and the call is for workers to come into the field to labor. To look upon the fields

The Organized Adult Bible Class.

and find the work, and to help the class member to find his place and encourage him in his work, is certainly a great opportunity.

Pastoral Work.—Besides the work outlined above, which is really pastoral work,—for it comes under the heading, “Feed my sheep”—this committee, with the aid of other members of the class, should also “Tend the sheep.”

Caring for Converts.—After every evangelistic meeting or revival the problem facing every church and pastor is, How to care for the converts? how to hold what has been added? The best solution of the problem yet devised is the Organized Adult Class.

In the first place, if the convert has been previously brought into the class therewill be but little difficulty in holding him; for he has already found his field for activity in the work, and a little judicious work on the part of the Spiritual Committee will put him in the way of larger usefulness and consequent joy in the Christian service. If, however, he has been brought in under the high pressure of the revival, the great danger lies in the fact that when the pressure is removed he is all too apt to fall back into his old life and desert the church.

The winning of the new convert into the class will be a distinct gain; but when so won it remains for the Spiritual Committee to care for him, not only by substituting good for evil, in the way of environment, associations, occupation, reading, and activities, but to systematically labor to build him up—a new man in Christ Jesus. Here is a man who has been a drunkard, and, besides the craving for drink, there is the fellowship of “the old•gang” which tempts him to return to his old ways; over against this must be put a better and more attractive fellowship; and when the thirst for liquor comes,

The Organized Adult Bible Class.

it must be opposed by a reminder, by kind words and loving associations, of the better things which he is gaining in his new life. Here is a young fellow who "just loves fun," and he has been living a life filled with social activities; he can only be neglected at the peril of his soul.

Here is a man who has been self-centered and selfish; he needs to be led out into a larger life, with broader vision and greater usefulness. Here is a woman, living with a brute of a husband, and among neighbors of low instincts and questionable pleasures; how can she succeed in living the higher life without help? The vanities of this world have been the chief concern of life of this young woman; the joy of Christian service and the richness and beauty of the things invisible must be brought to her in such a way that she shall not only see, but experience the joy. What a world of opportunity here!

Rescue Work.—In spite of the watchfulness of the best of shepherds, wolves sometimes will get among the sheep and rend them. If the shepherd is an hireling, he will flee, and desert the sheep. If he is as the Good Shepherd, he will rescue the sheep, even if he must lay down his life for the sheep. Shall not this committee remember that the servant should be as his master?

Developing in Christian Service.—As the glory of the fruit tree is the fruit produced, so the glory of the convert is the fruitage of his life manifested in Christian service. Most converts fail in becoming workmen who need not be ashamed, because they are not shown how to work, nor trained in Christian service.

Naturally, the Class President is concerned in the success of the class, and he uses members in the work, looking at them from his point of view. But with the Spiritual Committee it

The Organized Adult Bible Class.

is different. They look to see what will develop the spiritual nature of the member; and so, in their consultations with the President and Teacher, they point out to them the needs of the individual, that he may receive the proper teaching and development under the leadership of the class.

Helping a Fellow.—In New York there is a Society of Big Brothers—a society of men who choose each a boy who needs a big brother to advise with and help him. It is doing a world of good. Something of the same kind might be done in every school—the big brothers looking out for the little brothers. But there is a very important lesson to be learned from the following incident:

A Big Brother, in conversation with a little brother, said: “Now, my boy, if you ever get into trouble, just let me know, and I’ll help you out.” To which the little brother responded: “Aw, anybody will help a fellow, if he is in trouble. But what I want is a fellow who will be my friend when I *ain’t* in trouble.”

If one has such a friend, he, in all probability, will not get into the trouble.

There is a world of worldly wisdom, as well as sanctified common sense in the saying: “An ounce of prevention is worth a pound of cure.”

Into our cities the small town, the village and the country are pouring a constantly enlarging stream of young people to engage in its activities and help to solve the “problem of the city.” Whether these people will cast their lives on the side of the good or the bad, the forces that make for righteousness or the forces which degrade and destroy, will be decided in most cases during the first few months of their residence in the city. Into the hands of the Adult Classes is given

The Organized Adult Bible Class.

the solution of the problem. What a tremendous responsibility! What a wonderful opportunity!

Evangelistic Work.—While it is the work of the committee to develop to the full the spiritual life of the class, it should never be forgotten that it is its duty and privilege to reach out in every direction in order to help "win the world for Christ." As no church can prosper unless it is evangelistic, so no class will be blessed unless it is filled with the evangelistic spirit. It is the special privilege to lead in this great work. The abundant success is recorded in the chapter on "Wondrous Results." The need is shown by the fact that in the average community almost one-half of the adults are unevangelized.

Methods.—Among the methods of winning to Christ are the following: When the new member is brought into the class the committee sees to it that he is brought into the other church services and under the best influences possible to lead him to the Christ.

The President, in welcoming the new member into the class, gives him to understand that this is but the first step on the way to full fellowship in the church and full discipleship under the Great Teacher, and that the class is set for the "winning to Christ and building up in Christ" of every member.

The Motto, "Each one win one," adopted by the class, will make definite the responsibility of soul-winning by every member.

The recognition of responsibility in working in evangelistic meetings and the proper use of the forces of the class under the leadership of the committee will result in many conversions—reaching many people whom the preacher or evangelist would otherwise be unable to reach at all.

The Organized Adult Bible Class.

The secret service of the Baraca Class, described both in "Leaflet No. 2 of the International Sunday School Association" (see Appendix) and in the chapter on "The Class" of this book, has resulted in thousands being won for Christ.

In the "Brotherhood of Philip and Andrew" the opportunities of personal work have been emphasized, Andrew finding his own brother Simon and Philip bringing the doubter to Jesus, when he was at once converted.

At the Louisville Convention a feature of the Adult Class work was the meetings held at the shops and on the streets, at which many souls were won.

In the three-fold work of "winning souls to Christ," building them up in Christ and training them for Christian service, the Spiritual Committee will find opportunities which call for the fullest exercise of the highest capacities of head and heart. With the fulfillment of its duties will come the highest joys vouchsafed to man. The work of Teacher, class officers and all committees finds its justification and consummation in the achievement of these ends.

OTHER COMMITTEES.

The International Standard of Organization names the minimum number of committees. The result of conferences with one thousand classes was the conviction that no class could achieve the work which the needs of the schools demanded, unless the membership was builded up and the social and spiritual life of the class developed. At the same time, it is not intended to discourage the activity of other committees. The Adult Bible Class is an institution of such promise and such power that there is no work of the church which it may not successfully and properly undertake.

For instance, a large young men's class has an Employ-

The Organized Adult Bible Class.

ment Committee. This was a very useful committee during the winter months of 1907 and 1908, as many a young man connected with the class could testify. The committee helped the class to get a grip upon men which they would not care to shake off.

Another class had a flower committee. They believed that flowers for the living meant more in a practical Christian way than a house full of blossoms at a funeral.

Another class had a Sick Committee. Notwithstanding the name the committee was the healthiest committee on the list. Many a sick room was indebted to it for health and cheer and care, many a sufferer had a nurse who otherwise would have had none. Many a young man away from home was helped to a Christian life because some other Christian fellows helped him when he was sick.

Another class has a Welcome Committee. A good committee to be at the door of the church as well as at the class. The motto of the Welcome Committee of a Young Men's Class is, "Run and speak to this young man," and the committee's text is: 'No man careteth for my soul.'

An Entertainment Committee arranged for a fine course of lectures and entertainments in the community.

Other committees are the Ways and Means, Literary, Music, Athletic, Evangelistic, Missionary, Temperance, and in the larger classes the Executive Committee, made up of the officers and the chairmen of the various committees.

Wherever there is a need or an opportunity the Organized Class has a live committee helping do that thing in the name of Christ.

METHODS WHICH MAKE FOR SUCCESS.

In giving, the spasmodic gifts induced by feeling are changed

The Organized Adult Bible Class.

to the intelligent, well-planned giving by the class; a certain sum for a certain purpose is decided upon by the class, then each one is more than willing to do his part. By this plan the gifts are much larger, sometimes many times as much. The plea is made to the "feelings of fraternity," rather than "to pay for what we get."

Going after a fellow for a special work often wins, where other methods fail. When the pitcher of a class "Nine" moved away, the class went after and secured a fellow whom they could not reach otherwise by appealing to him to come and help them out by joining the class and becoming the pitcher of its "nine."

The most approved method of "holding the boy" is to "get the men." "Build a wall of men around the boy so he can't get out." Then he won't want to get out, for "where the men are the boys want to be."

The caring for the converts of the revival meetings has been most successfully done by putting them to work in Organized Adult Bible classes.

Where the preacher visits a church but twice a month, and he wishes to organize an Adult class, and is hindered from being its teacher because of his absence one-half time, the difficulty has been solved by having two teachers, or by appointing a substitute teacher to serve in the absence of the preacher.

Where no suitable person for regular teacher could be found, the members of the class have taken turns, and in many cases the classes have grown both in numbers and efficiency.

Some classes have found it a good plan to push the enrollment up to 20, and then use its energies to secure regular attendance and co-operation from each of the twenty before endeavoring to increase the enrollment. Then, after a month or

The Organized Adult Bible Class.

two, make another campaign for new members, setting the mark at 40, and when reached, repeat the building in process, and so on. They hold that this is better than to get a lot of folks on the roll who seldom attend and never work to build up the class.

A double-up campaign has added greatly to the class. The motto for the campaign is, "Each One Win One." On the class room wall is a chart under the heading and motto, and on one side is the list of the members' names, and on the other side the names of the possible pupils. It is then the part of those who are in the class to win those who are not, each man being responsible for the one whose name is opposite his own.

"When are you going to invite our class out to your house?" asked a member of a man he was trying to reach. "Come next week," was the reply. The class went, were royally entertained, and were rejoiced by the host of the evening joining the class the same hour of the night.

In one class the "invariable rule of the teacher is never to close the class session without giving an opportunity to accept the Saviour, and scarcely a Sunday morning goes by without someone accepting Him."

One class takes two collections each Sunday—one for the school and one for the class.

One teacher has given to his class Teacher's Bibles to the value of \$500.

One pastor is the "Chaplain of the Class."

Among the things classes have done are to help support an orphan, to pay the rent for a widow, to equip a gymnasium to build a class room, to furnish teachers for a night school, support one member through college and support an assistant pastor to the church.

The Organized Adult Bible Class.

For a Convention Motto these are effective: "The Sunday-school is out for business, or it has no business to be out," and, "The End of the Convention is the Beginning of Effort." Another Motto which sets forth the ideal for a class is: "Work for Everybody and Everybody at Work."

"A special object for each month" is the rule in a school which has succeeded; "Missionary Month," "New Members' Month," "Church Debt Month," "Evangelistic Month." When the whole school concentrates for a whole month on one thing, something is done.

One class gave a "Dutch Lunch" at the church in order that all the workers might meet a state worker in conference.

Corresponding members, members who have removed from the town, are placed on the corresponding list, and once in six months the secretary writes to each in the name of the class. Reports are at hand telling how men have been helped and encouraged, and in some cases stopped in a mad career of sin into which they have been led by temptation. On the other hand, the return letters are often a source of inspiration to the class. One class has corresponding members in Brazil, Peru, Cuba, Norway, England, India, Japan, Hindustan, Nova Scotia, Canada and in all the states of the Union from Connecticut to Texas, and from New York to Washington.

Members taken from the class to serve as teachers, and other workers in the school who would otherwise belong to a class are placed on the roll of Associate Members, and have a part in all the class activities except the lesson recitation.

Will H. Brown, President of the Loyal Sons, says that it is a mistake to name a class for its teacher, as it becomes embarrassing if the teacher is changed; or to use simply the class number, which means nothing. One would as well num-

The Organized Adult Bible Class.

ber the members of his household. On the other hand, the name should carry its one meaning without explanation or interruption. The name should also carry with it an uplift of thought and an inspiration to noble deeds and right living. Marshall A. Hudson, President of World-Wide Baraca, thinks there is a gain in having a name which needs explanation, so as to excite curiosity, and lead to conversation and interest and action.

To awaken interest in the town and church, one school inserted a fourth-page advertisement on the front page of a daily newspaper, and the men's class ran "locals" each Saturday in the columns of "City News."

"The Pocket Testament League," which is doing so much to secure Bible reading, pledges its members to carry a Testament wherever they go, and to read at least one chapter therein each day.

"The natural falling away of young men from the Bible school" is natural only when the school is conducted in the interest of children, instead of Adults. Where the school is planned for young men, it is "the natural" thing for the young men to remain in the school; and they stay. A thousand successful Adult classes have demonstrated this to be true.

"Boyville" is a demonstration of the value of organization and of reposing confidence in and placing responsibility upon the individual. At a recent gathering at Winona, 5,000 boys went into camp, and governed by their own laws, enforced by their own officers, successfully governed the "Boy City" for two weeks.

In many American cities it has been demonstrated that what the Adult could not accomplish for the boys, in controlling them, rescuing them from lives of vice and crime, giving them

The Organized Adult Bible Class.

high ideals and leading to pure and useful lives, the boys, rightly organized and advised, have been able to do for themselves. And what is true of the boy, is true of "the old boy," as shown in the Organized class.

In many schools, where there is a separate room for the Adult classes, the custom prevails, that while the class meets with the main school in the opening services, thus recognizing its unity with the school, it remains in its own room during the closing exercises, thus securing additional time for lesson study and discussion, and class work.

In many classes, a regular program including devotion, roll call, business, and lesson study, with given time to be devoted to each, is carried out. This insures that each department of the work will receive attention, and that no part of it will be crowded out.

A Saint Louis class of fifty has "a seat for each member," and aims to have each member in his seat. Other seats are provided for visitors and new members. The class is divided into companies of five, and the captain whose number is 1, 6, 11, etc., is held responsible for his company. In the roll call, the secretary calls section No. 1, and the captain, or the one next him, reports for the section. "All present," or "Two absent," etc.

CLASS DEMONSTRATIONS.

In a "Practical Demonstration of Class Work," given by a class of 24 young ladies at the Adult Bible Class conference at Lake Geneva, August, 1907, the following "reports of committees," which will show something of the nature and scope of the work accomplished, were given:

The Welfare Committee:—"I regret to report one new case of sickness, Miss Clark. She was taken sick the early

The Organized Adult Bible Class.

part of the week, and is threatened with typhoid fever. She is now in the Sherman Hospital. We will see that flowers are sent. Am glad to say that Miss Johnson is better. Two of our committee called on her with flowers and words of cheer from the class. She hopes to be with us in two weeks."

President:—"We are very sorry to learn of Miss Clark's illness and hope it may not prove as serious as is now feared. Miss Johnson is just now in the critical time of her illness, the period of convalescence, and I am sure she will be glad to see any of the girls who can run in and visit with her."

The Line-Up Committee:—"I wish to report four absentees visited by different members of our committee. Two of these are present to-day. One was found to be sick and reported to the Sick Committee. We have failed to secure the attendance of Miss Sederstrom, who has not been with us for six Sundays, although every member of our committee has called. Reason seems to be indifference. We appeal to the class for help." (Member of class suggested postal shower, and this was arranged.)

The Social Committee:—"We are planning a hay-rack ride and social for next Thursday evening. Teams will start from the church at half past seven. Will ride out into the country to home of Miss Teeple. (Question—Are friends of the class to be invited? This was referred to the class and decided in the affirmative.) We also wish to report that Mr. and Mrs. Holmes have invited us, as a class, to take a ride up the river in their new launch."

The Push Committee:—"We have the names of three persons on our list for whom we are still working. We have just received two new names: Miss Jane Harris reported on the pew card, who will be looked up at once, and Miss May Doug-

The Organized Adult Bible Class.

las. We are quite anxious to have Miss Douglas join the class. She has just moved to the city and is clerking in Swan's store. She lives at 430 Villa Street. Miss Adkins knows her slightly and has invited her to join the class. She believes that Miss Douglas would join the class if assured that we really want her. (The Smith plan was recommended by one of the class, and the president called for volunteers to see Miss Douglas on Monday, Tuesday, etc., and someone promised to call and bring her to Sunday-school the next Sunday.) We have the promise of two new members for the class. Miss Harriet Brown will be with us next Sunday and Miss Jones is with us today."

The new member was introduced to the class by the chairman, all the girls rising to greet her. After the class was seated the secretary presented her with a class pin, saying: "Our class colors, purple and gold, represent royalty. We are all friends and all in whom the spirit of friendship dwells are of royal blood."

The Welcome Committee.—"We are pleased to report two visitors present, Miss Blake, connected with the Young Ladies' New Movement Class of the Grace Sunday-school, who brings greetings from her class and asks if we will exchange our class quartet for their orchestra two weeks from to-day; and Miss Baker, a stranger in the city, visiting at the home of Miss Shields. Miss Baker is secretary of the Delta Alpha Class of the Central Methodist Episcopal Sunday-school of Saint Louis."

President.—"We are glad to welcome these friends to our class. Our class quartet is away to-day, but I believe the exchange can be arranged. The class will now be in charge of the teacher."

At this point the teacher took charge and conducted the regular study of the lesson. The lesson discussion plan was followed. Work assigned by the teacher in advance had been

The Organized Adult Bible Class.

prepared and was given by members of the class. Work for the following Sunday was assigned at the close of the lesson period.

Report of the Class Secretary.—“Attendance twenty-six, two of whom are substituting in the intermediate department of the Sunday-school. I wish to announce the regular monthly meeting of the class at the home of our president, on Monday evening. Letters have been received from Miss Fay, who is in Mexico, from Mrs. Bond, of Galena, and also from Miss Baird. Miss McDonald has accepted a position and will begin work at once. Miss Rose, who has been away for four weeks, has returned.”

The class then stood up and repeated the class sentiment: “I expect to pass through the world but once; if, therefore, there is any good thing that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it nor neglect it, for I shall not pass this way again.” After humming the hymn, “God Be With You Till We Meet Again,” the class adjourned. Several moments of social good time followed.

VI.—THE GLORIOUS RESULTS.

In Reaching Adults.

Good Works.

Estimate of Its Value.

One Association's Estimate.

International Sunday-School Indorsement.

VI.—THE GLORIOUS RESULTS.

IN REACHING ADULTS.

The true test of every work is the test given by the Master: "By their fruits ye shall know them."

Measured by this test, the Organized Adult Bible Class Movement is one of the greatest that has ever been started in the Sunday-school work. We can not do better than to give some examples of its work and some testimonies concerning it from Sunday-school leaders.

Among the testimonies before me is a page from a circular issued by David C. Cook Co., under the heading, "How New Movement Classes Grow." The following reports are condensed from this circular:

"5 to 35 in four months."

"5 to 50 in a few months."

"In four weeks, 6 to 26."

"Organized Class of young ladies leads to like class of young men, 20 in each class."

"A class of 4 grew to 42, furnished two teachers, and 12 converts within a year."

"One class reports that it has secured everybody for four miles around."

A men's class of 5 grew to 65.

A class of 6 attendance has 100 enrolled and 60 average attendance.

3 to 130 in a town of 2,500.

8 to 90 in five months.

The Organized Adult Bible Class.

A New York City class grew from 16 to 122 in five months.

A Junior Bible class at Bellville, Ill., has over 300.

A Birmington (Ala.) class of 79 grew in ten weeks to over 600.

In a church of 40 members a men's class enrolled 19 names within three weeks.

In a small church which had had no pastor for two years, a class of 26 was organized and grew to 60 in one month.

A young men's class of 10 grows to 118 in a few weeks.

Within a year a men's class grew from 15 to 82.

At Zanesville, Ohio, the young men's class grew from 8 to 61 in two months, and later to 90 members.

A Hagerstown (Md.) school had an average attendance of 100 and \$3.00 collection. It has now four Adult Bible Classes, with an enrollment in them of 384, besides the rest of the school.

A boys' class of 16 organized, reached 208 in membership, and gave \$500 to remodel the building.

A class of 12 organized, and within a month numbered 101, reaching practically every family in the "little community."

From other sources, in some cases from personal knowledge, the following facts are gathered:

A class of 19 boys, between fifteen and seventeen years of age, is paying for a new furnace for their church.

A class of 49 men, all non-members of the school, was gathered within six weeks.

By the use of the Charter Membership roll a class of 20 young men was formed and grew to 29 within a month in a church which had no young men in its school. Among the members were several young men who had conducted a dance hall the winter before.

The Organized Adult Bible Class.

A men's class won a bartender and a number of his patrons. The bartender quit his business, his patrons were converted, and six of them became deacons, all within 18 months.

A school, in which there was not a young man enrolled, organized a class which grew to 25 members within a short time. In its membership were 2 who had formerly been church members, and 23 non-church members. Within a year, 24 of the 25 were brought into the church, and 2 of them began studying for the ministry.

A class of 3 men and 1 woman was divided, and a men's class for men was organized and grew within nine months to 120 men. The one woman was organized, and at the end of the same time had almost as large a class as the men.

A class of 6 men grew to 210 men, including every class of men in the community. During the following year 60 members of the class were baptized.

A school was built up from 120 in attendance to an enrollment of 2,300 in six years. The Organized Adult Bible Classes did much toward making this possible.

A church reached the "Centennial Aim" of "All the church and as many more in the Bible school" within a year by the aid of the Organized Classes.

A school of 40 members grew, through organized effort in the classes and throughout the school, until it had reached every white citizen—men, women and children—in an Alabama town of 360, and also over 200 persons who lived in regions round about.

A class of men sent a sick member to the hospital, and when he died, attended his funeral and burial in a body and paid all the bills.

Almost every kind of Christian activity that can be named has been carried on by Organized Adult Bible Classes.

The Organized Adult Bible Class.

A church so stiff and formal that the preacher's wife said it "gave her the shivers," was "thawed out" by the social work of the Bible school classes, until it became, in the words of a visitor, the "most sociable church I ever visited."

GOOD WORKS.

Among the good works reported are the following:

Support a Bible Reader in China. Giving employment and encouragement to a woman who reported that "work is terrible scourge, and friends is scurser." "The stranger within the gates" is looked after by the classes of young men and young women of a New York school, and they are not only made welcome, but are helped with advice and in many other ways.

A class which "makes a specialty of good works" furnishes "watchers for the sick, food for the hungry, clothes for the needy, friends for the friendless, work for the unemployed, and general support and comfort for those who need it."

A Mother's Class makes it a special part of its work to bring children—their own and others—into the Primary Department, and to study the lesson one week in advance, so they may intelligently help their children in the preparation of their lesson.

In Korea, it is the rule that to become a member in full standing the person must bring another one with him. "He first findeth his own brother."

A circular issued by the State Superintendent of the Adult Bible Class Department of the Christian Bible School Association of Missouri summarizes the superiority of the Organized Class in the following words:

"The Organized Adult Bible Class has more workers, more

The Organized Adult Bible Class.

members, more sociability, more Bible study, more conversions, more good works than the other kind."

Following this general statement it specifies as follows, viz.:

"The Organized Class has—

"I. More Workers.—In the ordinary class the teacher is the one worker—the class is worked upon—it is a field, not a force.

"In the Organized Class there are added the class officers, four other workers; the President, Vice-president, Secretary and Treasurer; and the three regular committees—Membership, Social, Devotional.

"In Bible Mathematics—one will chase a thousand and two will put to flight ten thousand. In this proportion, five officers will not do five times as much, but twenty-five times as much as one. When the committees are added, we have at least 14 people at work, where before we had one.

"II. More Members.—Look at the figures below and see how the classes grew after they were organized.

"Four to thirty-five.

"Five to fifty.

"Fifty-seven charter members in two weeks.

"In a small church which had no preacher for two years, a class of 26 was organized, and grew to 60 in a month.

"A young men's class of 10 grew to 118 in a few weeks.

"A country school had an organized class of 65.

"A Marion (Ohio) class grows from 20 to 400.

"A Brazil (Ind.) class has grown to 500.

"A Salina (Kans.) class of young ladies reached 115 in a year, and inspired the pastor to organize a class of young men, which is almost as large.

"The charter members of a men's class at Vandalia, Ill., num-

The Organized Adult Bible Class.

bered 102, and included the mayor, supreme judge, every county official except one, lawyers, doctors, politicians, business men and others.

"An Indiana class of three men and one woman organized a men's class for men and a woman's class for women, and in nine months had 125 men, and almost as many women.

"III. More Sociability.—The fact that the class 'belongs to the members' and not to the teacher helps. The Social Committee, by visiting and welcoming strangers, by giving the 'glad hand' to members of the class, by its Social Evenings and in other ways, breaks up the coldness and formality, and makes the whole class 'Social to Save.'

"IV. More Converts.—A primary purpose of teaching the Bible is to lead men to Christ. 'The Seed is the Word.' President Hudson, of the World-wide Baraca Classes for men, says that the 350 men converted in his men's class at Syracuse, N. Y., were led to Christ by the study of the Word.

"In a class of twenty-five young men at Windsor, Mo., twenty-two out of twenty-three non-Christians were converted within a year.

"The preacher has as many assistant pastors as he has members of the Devotional Committees in his school.

"V. More Good Works.—Organized classes have engaged in nearly every kind of good work prompted by the Spirit of the Christ. 'A class of 19 boys is putting in a new furnace in a small church'; another class of boys gave \$500 to improve the church house. Another class built its own class room. In looking after the unemployed, the strangers within the gate, the man 'sick and in prison,' the orphan and the widow, in evangelistic campaigns, in helping the younger classes, in furnishing teachers and officers for the main school and for mis-

The Organized Adult Bible Class.

sion schools, in being the pastors' 'right hand,' and in a multitude of other ways, the Organized Adult Bible Class has proved its right to live by its 'good works.'

ESTIMATES OF ITS VALUE.

The Adult Bible Class Movement is attracting wide attention, and is being indorsed by practically all Sunday-school leaders.

Here are some of the estimations:

There is hardly a Sunday-school paper in America which has not endorsed the movement; but few editors of religious papers who have not commended it to their readers; not a state Sunday-School Association which has not adopted it as a part of its work, and it has practically the unanimous indorsement of every Sunday-school worker in the world. So enthusiastic are the leaders of the Sunday-school hosts of the Christian Church for the work, that they will undertake to organize 10,000 classes by October, 1909, the time of their Centennial celebration.

Marion Lawrance, General Secretary of the International Sunday-School Association, says: "The interest in the Adult Bible Class is simply marvelous. No other word describes it."

The Illinois Conference, held at Dixon in 1908, gave unqualified indorsement to the Organized work. The report of it says:

. "Those taking part in discussion represented all parts of the state, and all kinds of schools, from cities, large towns, villages and country, clearly demonstrating the fact that the 'Organized Classes' are doing by far the most aggressive work, having the largest membership, holding the largest average attendance, reaching the largest number of adults outside of the school, stimulating the class membership to Bible

The Organized Adult Bible Class.

study and personal work and everywhere improving the Sunday-school work along all lines."

ONE ASSOCIATION'S ESTIMATE.

State Secretary W. W. Main, of the Massachusetts Baptist Sunday-school Association, who is one of the potent factors in Sunday-school work in New England, has written on the value of the Organized Classes as it applies to men. He says:

"Organized Classes for men have accomplished great things for Baptist Sunday-schools in Massachusetts. Nothing in all my eighteen years of Sunday-school work has been more satisfactory and helpful than the development of men's classes.

"First of all, these Organized Men's Classes have been the means of reaching men who hardly ever entered church or Sunday-school and of interesting them in Christian work. Some way there is something about the organization that appeals to men. It is the way they work in business, in politics, and in fraternal associations elsewhere and when they have the opportunity of working in this way in religious things they seem marvelously ready to adopt it.

"Another point about these classes is that they seem to be adapted to all sorts of places and conditions. They work splendidly in our city churches, yet they have nowhere shown their power and adaptability any more completely than they have in some of the remote country districts of our state. One or two samples of classes in the larger churches may be seen in the very successful 'Page Class' of the Dudley Street Church, Boston, and in the 'Pinkham Class' of the Winter Hill Church, Somerville. In four years the Pinkham Class has increased from a membership of ten to nearly one hundred and fifty. These numbers are inspiring, and yet no more so than the records of these classes in some of the smaller towns and cities.

The Organized Adult Bible Class.

"It is impossible to emphasize too much the idea that the principles of organization have a wonderful drawing power for men. A few years ago I went down to Cape Cod, to the little town of Harwich, intending to organize a men's class there. About an hour before the time appointed the rain came down in torrents, but in spite of this sixty-five men were present, and the result of that meeting was the organization of a class of some thirty or forty members. In some of the remote Sunday-schools the organization of a men's class has been the means of bringing a working force of men into the Sunday-school, where before the organization hardly a man was ever present.

"The study of the word of God is the center from which all the work of these classes radiates and derives its power. The teachers of such classes declare that there is no trouble in interesting men in the Bible if you hold up the Bible as a book of authority. In one of these men's classes it was a man who was not a professing Christian at all who made the motion to eliminate all business from the study session, so that they could be free to discuss the great themes of the Bible.

"A teacher, who is also a pastor, says: 'I have no trouble in starting the discussion of Bible themes in our men's class. The only trouble is to stop it. Often this discussion has given me the theme of a sermon, of which I give notice to the men, and they are always sure to be present at that sermon and to bring friends with them.'

"One of the strongest features of the men's classes is the fraternal and social element. It has been said that the church is far behind the lodge in the fraternal care of its members. Perhaps the reason for this is the lack of proper organization; yet I could fill a large volume with stories of splendid frater-

The Organized Adult Bible Class.

nal work done by these Organized Classes. It is precisely the channel that is needed for that, and even the outside world is beginning to recognize this phase of our work.

"A feature that is especially noticeable in young men's classes is the development of athletics under the best influences. The leaders of such classes are enthusiastic over the results of their athletic features. A young Catholic said to the teacher of one of these classes: 'You don't know what a splendid influence your class is having in this section of the city because of their clean, honest athletics. I am president of a young men's Catholic society, and over one hundred and fifty of our young men have followed your games all summer.' It may seem strange, but it is a fact, that many young men who have joined these classes for athletic privileges have found the class the open door to complete submission to Christ. 'One of our young men,' says one of the teachers, 'joined the class for the sake of the baseball club. He was baptized and received into the church before he played a single game with the club.'

"Another feature of the work of men's classes has been the number of married couples that have come into the church as a result of the conversion of men. One teacher says: 'If a man is converted, he is almost sure to bring his wife to the church with him, even if she is not a Christian. But if a wife is converted, she is not so sure to bring her husband with her.'

"One more important movement that we are endeavoring to develop is to have men who stand high in the political sphere address the classes upon the topic of 'Good citizenship.' Recently we formed a federation of the men's Bible classes in the Worcester Baptist Association. At the mass meeting where this was effected, Speaker John N. Cole, of the Massachusetts House of Representatives, spoke on this topic. Rev. A. S. Burrows, pastor of the South Baptist Church, said: 'I

The Organized Adult Bible Class.

have heard many complimentary remarks about the speaker's address. We need more such men at the religious front.'

"A closing word in regard to the extent and progress of this work. We have now enrolled in the state two hundred classes, with a total membership of ten thousand men. The future of this movement presents wonderful encouragement. It ought to be said that alongside with the development of Organized Classes for men a good work is being accomplished through a large number of Organized Classes for women. Some of the methods are a little different, but the principles of fraternity and organization are the same."

INTERNATIONAL SUNDAY-SCHOOL ENDORSEMENT.

The first annual report of the Adult Bible Class Committee of the International Sunday School Association, made in August, 1905, contains the following concerning the results of the work:

"It has been demonstrated in a thousand classes that they double in membership and usefulness very soon after being organized. There is absolute certainty of success in these class organizations.

"It reaches the unchurched masses and appeals to young manhood and womanhood, harnessing their enthusiasm and utilizing it in helpful ministries along Christly lines, and extends the Christ spirit, so that we will soon begin to actually realize that 'we are our brother's keeper,' and that 'inasmuch as ye did it unto one of the least of these ye did it unto me.' "

In closing the committee says:

"We have only touched the fringe of a latent power which, if awakened by a judicious movement, will bring into our schools a force even greater than we now have. We are in a position to-day to grasp this power, and the door is open for action."

The Organized Adult Bible Class.

In closing his report to the Twelfth International Convention at Louisville, Ky., Mr. W. C. Pearce, speaking of the results of the Organized Adult Class movement, says:

"A new day has dawned. We are entering upon a brighter and better era. Through the Organized Class movement the boundless energy of the manhood and womanhood of the world is being utilized. By means of a division of labor and the direction of activities provided for in the Organized Adult Bible Class, we are saving to the church the religious impulse and zeal of the young manhood and womanhood of our land. These classes are being organized with the study of God's Word as their chief purpose, and we are therefore assured that all their activities will be dominated by an earnest desire to deepen the spiritual life of their members. Because these classes are a definite part of the church and school they come at once into a rich inheritance that guarantees to them the confidence of the community and a permanent field of activity.

"The Organized Adult Bible Class is building a wall of men and women around the boys and girls that promises to keep them in Sunday-school at a most critical time in their lives. It is enlisting in Sunday-school work those specially adapted for leadership. It is ushering in the larger evangelistic spirit as evidenced by the increase of membership in many Sunday-schools. It is developing a company of personal workers for which we have prayed so long. It is bringing to the church a larger missionary interest and is providing a means of expressing that interest. It is uniting the men and women as never before, in an endeavor to help each other towards a higher and better life. Above all, it is bringing thousands upon thousands to know Christ, 'whom to know aright is life eternal.'"

VII.—THE WONDROUS OPPORTUNITIES.

The Wave of Sentiment.

The Worked-Out Plans.

The Printed Helps.

Born Out of Needs.

World-Wide in Scope.

VII.—THE WONDROUS OPPORTUNITIES.

THE WAVE OF SENTIMENT.

“There is a tide in the affairs of men which, taken at its flood, leads on to fortune.”

The wave of sentiment in favor of the Adult Movement furnishes an opportunity for every one to accomplish results which have heretofore been impossible. In his report to the International Executive Committee, Mr. Lawrence, the General Secretary, said:

“I will not go into the details, but simply say that the interest is tremendous throughout the field; that the Organized Adult Classes are multiplying with great rapidity; and that it is the most promising feature of our work at the present time.”

In further recognition of the “most promising feature,” Mr. W. C. Pearce, recognized as one of the most effective workers of the International force, was recently relieved of his duties in connection with Teacher Training so that he can hereafter give his whole time to the Organized Adult Class work. In nearly every state, a special Superintendent of the Adult Department has been appointed, and on most all of the programs a place, and in many instances the leading place, has been given to its interests.

The leading features of many of the gatherings of religious workers and Sunday-school people during the year have been the conferences concerning and the rallies of the Organized Classes. Last year more than one thousand classes were represented in

The Organized Adult Bible Class.

the conferences, held under the auspices of the International Association leaders.

Many of the denominations have also appointed men to have special oversight of this phase of the work.

The great demonstrations at Louisville—with its 1,200 men in line, marching through the streets—and at a number of state conventions show an interest which is quite remarkable, and have made a profound impression on the cities in which they were held, as well as upon the workers gathered at these conventions.

The fact that many church papers (not Sunday-school papers) have devoted and are devoting, one or more pages to a special Adult Bible Class Department shows an appreciation which is new among religious editors, and offers an opportunity for the furtherance of the work which has not been open in the past.

The effort to make real in hundreds of churches the aim, "All the church and as many more in the Bible school," shows an awakening which is in the same direction. All these and many more that might be recorded show a wave of sentiment and a concerted movement among the churches which offers an opportunity to the schools to reach the adults such as has never been theirs before.

THE WORKED-OUT PLANS.

The worked-out plans in a thousand Organized Classes present an opportunity for the workers to go forward, guided, not by untried theories, but by the combined wisdom of a multitude of earnest, intelligent, consecrated men and women. The work done by the International Sunday-school Association in gathering together and promoting these plans can not be valued too highly. The standard for the Organized Class, placing the

The Organized Adult Bible Class.

minimum of organization at the Teacher, President, Vice-President, Secretary and Treasurer, with at least three committees—the Membership, Social and Spiritual—puts the leader of the class in a position where he does not have to experiment. The thousand other leaders have done the experimenting—he simply puts into operation the plans which have been tested and found to insure success. "Other men have labored, and we have entered into their labors." It is as if a man wished to go hunting, and, going to the store, finds ready to his hand the gun and the shells—all prepared, tested and guaranteed by manufacturers who have made guns their study for years, instead of being compelled to begin at the beginning and work out all the problems of the production of high-class and effective firearms.

Besides all these Bible Classes many other bodies of men have been working on the problem of effective organization. The lodges—whose number is legion—the clubs, the Brotherhoods of Men, the Christian Endeavor and other young people's societies, have all contributed their part to the general knowledge, and the leaders of the Adult Bible Class movement have had all their achievements to guide them, and the worker has all that they know to help him in his work.

In facing this great problem of reaching and teaching the adult, we are "standing on the shoulders of all the generations gone before."

Another thing which makes the opportunity more inviting is the fact that "what has been done can be done again." The great mass of testimony of splendid achievements of Organized Classes in all parts of the world, laboring under all kinds of conditions, should lead every leader to believe, "If they can do it, we can do it," and to undertake to do it. These

The Organized Adult Bible Class.

offer an opportunity for him to inspire confidence in his class and lead it to attempt and achieve things otherwise impossible.

THE PRINTED HELPS.

When the Christian Endeavor Society started its work, there was but little literature which bore upon the work of the young people or upon organized work. Since that time a host of earnest men and women have written, telling of the duties and opportunities, the work done and the methods employed by President, Secretary, Treasurer, Membership Committee, Prayer-meeting (Devotional) Committee, Social Committee and all the other committees of the young people's societies. Since in so many respects the organized work of the class is similar to that of the society, what an opportunity we have in the promotion of the class to make use of this literature! The publications of the various Brotherhoods, too, are at our command, and now the presses are busy with publications concerning the Organized Adult Bible Class.

The leaflets and bulletins and reports from the International Sunday-school Association are to be had for the asking. This Association has also issued its "Certificate of Recognition" and "Class Pin," and is, from time to time, putting forth new information concerning the conferences being held and work accomplished.

In addition to all this, the various publishers of Sunday-school literature are vying with one another to see who can produce the best "Adult Bible Class Monthly" or weekly paper for the information and the inspiration of the class and its leaders, and even the editors of church papers are giving large space to the work. There is but small excuse, therefore, for

The Organized Adult Bible Class.

lack of information as to the work, and a wonderful opportunity for *intelligent* activity.

BORN OUT OF NEEDS.

The very needs out of which the Adult Movement was born are but opportunities. It is estimated that there are outside of church and Sunday-school in the United States ten million men. What an opportunity to build up men's classes! They are in every community—scores and hundreds of them; and the very fact that the old methods have proved inadequate is all the more reason for using the new ones, which have proved successful.

Another opportunity lies in the fact that fully three-fourths of the adult membership of the ordinary congregation is out of the Bible school. Every Sunday-school in the world could be more than doubled, and not go outside of the non-attending church members. These millions of peoples, already disciples in name, need but to be made disciples in fact. They gladly acknowledge the fact that the Bible is God's word, and most of them would die in its defense, if called upon to do so; but they do not meet to study it, because—the old way is defective. What an opportunity to use the better way!

The crying need in almost every church is for Adult workers in the school—for teachers and officers. The one agency for securing them which has proved uniformly successful is the Organized Class. The activities of the class bring in the Adult and makes a worker of him, and the evangelistic spirit engendered in him prompts him to accept an office, or to take charge of a class. The usual talent in every field is sufficient to supply its needs. The Organized Class is the opportunity for enlisting it.

Every General Secretary is calling for more men. It is not now so much a matter of securing money for the work,

The Organized Adult Bible Class.

as men and women to do it. The record of the past shows an opportunity unexcelled for enlisting and training workers in the Organized Class—an opportunity which will grow when it becomes the custom to organize *all* Adult classes, instead of one or two in each school.

The cry has come that the country church, once an important factor in the evangelization of the world, is dying out, chiefly for the lack of pastoral oversight and personal work. The opportunity to supply the lack is to be found in the committees of the Organized Classes.

The complaint is made that Christianity has become effeminate, and has lost its virility. While no one would want fewer women in the church, every one desires more men. The opportunity to redeem the church from its effeminacy is to be found in "Men's Classes for men." Many a pastor has decried the revival meeting as worse than a failure, because the converts failed to "hold out faithful," and has decided against further special evangelistic meetings. While there is every reason for more, rather than less, evangelistic activity, the lack of *pastoral* care necessary to take care of the converts of the revival may be supplied by the "assistant pastors" to be found in the Organized Adult Class.

A recent statement has been issued showing that one-half of all the pupils who enter our American Sunday-schools leave them without being added to the Church of our Lord. In explanation it is pointed out that just when the pupil has attained to an age when we think he should become a Christian by open confession and primary obedience, he leaves the school on the grounds that he has grown "too big." A few years more of attendance would see most of them gathered into the fold. If "the way to hold the boys in is to build around them a wall of fathers," what an opportunity to ulti-

The Organized Adult Bible Class.

mately save these millions of boys and girls who are slipping away from us is offered in the promotion of the Organized Adult Bible Class!

WORLD-WIDE IN SCOPE.

And, what shall I say more? In city, town, village and country church, among rich and poor, learned and illiterate, saint and sinner, the homeborn and the stranger; in sickness and in health, prosperity and adversity; in the happy home and squalid slums, the busy mart, the crowded street, the noisy shops, the rushing railway trains, or on the broad prairies, at the fashionable resort, at picnic or party, on athletic fields; in the church of God or the house of shame; by hospital bed or prison bars, there are opened up opportunities for the organized efforts of the minister, superintendent, church and class officers, teacher and committeemen and class, which are as unlimited as the needs of the human heart, and shall continue as long as men shall sin and suffer, and the saints of the Lord to serve him.

“Behold, I have set before you an open door!”

VIII.—THE TREMENDOUS RESPONSIBILITIES.

The Individual.

The Teacher.

The Superintendent.

Church Officers.

The Minister.

The Class.

Colleges.

Publishers.

Facing the Future.

VIII.—THE TREMENDOUS RESPONSIBILITIES.

The extent of one's opportunity is the measure of his responsibility. This being true, the fact of the wonderful opportunities for extending the Master's kingdom opened by the Organized Adult Bible Class movement makes the responsibilities of his servants tremendous.

THE INDIVIDUAL

It is the business of each individual to be the best individual it is possible for him to be. It has been said that it is a sin to be less than the best. In the Organized Class the individual finds not only the opportunity for Bible study, but also for friendly discussion which he can find no place else. In the class activities he finds an opportunity for the expression and exercise of his high motives and best energies, and for the fullest development of his Christian character. For the average individual there is nothing which equals the Organized Class in its opportunity for self-development in knowledge of the Bible, in the development of the social and spiritual life. It clearly is the duty of the individual to thus make the best of himself.

Since the days of Cain the ever-recurring question, "*Am I my brother's keeper?*" has been asked, and the responsibility of the man for his fellowman has been recognized. In the Organized Class the opportunities to effectively help the "other fellow" are boundless. The discouraged, the tempted, the weak, the sick, the poor, the needy in every phase of life, the sinful, the soul living in the lowlands, who might be led into

The Organized Adult Bible Class.

the higher, better and sweeter life, are all around us. It is for us to give the glad hand, the encouraging smile, the helpful advice, to turn a brother from the error of his way, and thus to save a soul from death and cover a multitude of sins. And as the opportunities for such work are found, the responsibility is imposed.

In the SCHOOL lie opportunities for good, of which the average man little dreams. It is the one effective means of making the Bible an open book. And the blessings of the open book are numberless. It has been truly said that the Bible school is the chief agency in the hands of man for the promotion of law and order and the prevention of crime, for the promotion of the general welfare, for the writing of the laws of God upon the hearts of men; for making men rich,—not only in the things of this world, but in the highest life of body, mind and spirit. It is properly recognized that the school is the chief evangelistic agency of the church; and that the promotion of Bible study is the surest method of edifying the church. With such opportunities before him for good, the achievement of good things for God and humanity, it is well for the individual to stop and ask,

“What kind of a school
Would this school be,
If all of its members
Were just like me?”

THE TEACHER.

It is the business of the Teacher to reach and teach the most people possible, and to achieve the best possible results. If he *can* reach and teach twenty, it is a sin for him to teach two or ten. By the adoption of the Organized Class method

The Organized Adult Bible Class.

he can transform his "field" into a "force," and double, if not multiply many times, its size and activities and growth in knowledge and interest and in Christian character and service. And because he *can*, he is held accountable if he *does not*.

THE SUPERINTENDENT.

The Superintendent is responsible for the development of the school as a whole. But few schools have been able to reach the Adults. The methods have been ineffective. It is the Superintendent's business to find the effective methods. There is furnished, all ready for the using, "the more excellent way" in the Organized Class. It is his to see that it is adopted and used in every Adult Class in his school—to see that each Teacher in this department is made acquainted with the plans and benefits of the organization, and that he puts them into operation in his class. It is his to see to it that each Organized Class comes up to the full International Standard; for the best results obtainable in his school are the measure of his responsibility. If he should, on the other hand, stand in the way, or be indifferent, or even fail to urge upon the teachers and classes the necessity of organization, or fail to so superintend the work that it falls short of the best possible for him and his school he will be called upon to answer for the loss resulting in numbers, Bible study, conversions and Christian service.

CHURCH OFFICERS.

Since the church officers are responsible for the church and for its growth and development, it is obvious, from what has been said, that they are vitally concerned with the Organized Adult Bible Class movement. It is theirs to "feed the sheep," and "tend the sheep," and to be "apt to teach," and to be

The Organized Adult Bible Class.

shepherds, overseers, bishops, etc. As such it clearly is their duty to use to the full every method which has been blessed of God in the successful furtherance of this work. It therefore becomes theirs to see that these classes are organized, and that all necessary equipment is supplied. If a separate room becomes essential, it is the business of the church officials to provide it, just as it is the duty of the overseer of the farm to build a new shed for the protection of the flock, or of the manufacturer to supply new machinery in order to the development of the business. No set of officers has a right either to fail to build up the business by the introduction of the best methods, or to provide the equipment for the successful prosecution of the plan, or to fail to labor and co-operate for the largest success. Some one has salved his conscience by saying that we are required only to be faithful, and not successful. But we can not be faithful if by our traditions we make of none effect the word of God, and if, by failure to adopt the best methods, proved to be the best in a thousand classes, we turn assured success into flat failure. As the officers of a church are the Lord's stewards and trustees, they are clearly responsible for the success or failure of the Lord's business here on earth. And one of the elements which is deciding the destiny of the church is the Organized Adult Bible Class.

THE MINISTER.

Whatever may have been in the minister's ordination papers, the commission under which he is laboring is the one given by our Lord, when he says, "Go . . . make disciples . . . baptizing them . . . teaching them." This threefold work is his, and he can not be true to the Lord who sent him forth, unless he, to the extent of his ability, sees to it that the baptized disciples are taught, that every disciple in name is a disciple in

The Organized Adult Bible Class.

fact. As the Organized Adult Bible Class has proved itself most effective in inducing the Lord's people to come to the Lord's house on the Lord's day to study the Lord's word, it is his privilege and duty to use it in carrying out the third item of the commission. As pastor of the church he is pastor of the school; and in feeding and tending the Lord's sheep he can multiply his effectiveness if he calls into activity the undershepherds found in the committees of the Organized Classes. As leader of the forces, it is his business to bring into activity the latent forces found in his Adult members, and through organized effort direct them in effective operations.

As EVANGELIST, he is obligated to use to the full "the chief evangelistic agency of the church"—the agency which not only wins the converts, but cares for the converts after they are won. As one "filled with the Holy Ghost," he is obligated to work for the restoration of the church as it was when the apostles were guided by the Holy Spirit "into all truth," and when every church member continued in the apostles' teaching, and when they ceased not to TEACH and PREACH." As a follower of the Great Teacher, he must not think that there is any higher calling than teaching, nor that the servant is greater than the master," It is his to save sinners and edify saints, and enlist in Christian service. In this threefold work the Organized Adult Bible Class is the highest product of sanctified common sense, and the nearest approach to the divine model yet produced, and demands his unqualified endorsement, his earnest support, and should be used by him to the fullest extent possible.

THE CLASS.

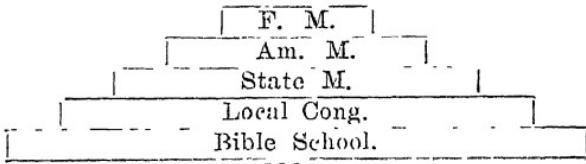
"Freely ye have received, freely give." If the organization has proved a blessing to the class, it has been to the end

The Organized Adult Bible Class.

that the class should become a blessing. It is therefore an obligation on the part of the Organized Classes to see to it that the good things which have come to it shall be extended to all the Adults of the church. In other words, there should not only be one or two Organized Classes in the school, but all the Adults should be brought into the school, and organized for active, aggressive work and service. Who should lead in this work if not the Organized Classes? In the neighboring church is an opportunity to organize a class similar to yours. That opportunity puts an obligation on this class to help them to organize, to help them to secure the same blessings.

COLLEGES.

In presenting the claims of the Bible school to the support of the ministerial students at a Bible college, the writer drew a diagram and explained it as follows: It is the business of the church to evangelize the whole world; hence the necessity of Foreign Missions. But Foreign Missions can only succeed when American Missions prosper; for, "as goes America—so goes the world." But American Missions will succeed only as State Missions are developed to the fullest, and state work prospers as the local congregation becomes strong. How are we to best build up the local congregation? "The chief evangelistic agency of the church is the Bible School." Therefore, to build up the Bible School is to lay the foundation for the local congregation, the state work, American Missions and World-wide Missions. The diagram as placed on the blackboard was as below:



The Organized Adult Bible Class.

To this diagram the Dean of the Bible college added another base, as follows:

The Christian College.

In this connection he assumed the responsibility of the College to furnish trained men to work in the Bible school, workmen who need not to be ashamed. This being true, it is ours to say that upon the Bible Colleges rests the responsibility for teaching the preachers and Christian workers who are sent out—not only that Adults should be reached, but for the way in which the Organized Class should do its work. "As the leader is, so shall the people be." What a responsibility rests, therefore, upon the Colleges, that they should send forth men, fully informed and inspired to lead in the great work of reaching and teaching the Adults through the Organized Classes!

The responsibility of the Bible college has been well set forth by President Mullins, of the Baptist Theological Seminary, of Louisville, Ky., in what he calls his "Bible School Creed," which is as follows:

"1. The supreme need in our country to-day is that the forces which make for character shall control the forces which make for intelligence.

"2. One of the greatest forces which make for character is the Sunday-school.

"3. The factor of the Sunday-school most potent in the development of character is the teacher.

"4. The supreme lack in the present day Sunday-school is the lack of a sufficient number of thoroughly equipped teachers.

The Organized Adult Bible Class.

"5. The chief teacher of the teachers and trainer of the trainers of the Sunday-school is the pastor.

"6. The chief trainer of the pastor is the theological seminary."

PUBLISHERS.

The opportunity of the editors and publishers to foster and develop the Organized Class movement is greater, perhaps, than that of any other set of persons. The responsibility is correspondingly large. As in the case of the Christian Endeavor movement, it was by editorial and contributed articles, by symposiums, by special departments in our papers, and by books and pamphlets issued especially in its behalf that the work was brought before the churches and encouraged; so it must be by similar methods that the editors shall meet their obligations to the Organized Adult classes. In educating the people as to methods and results; in providing a literature which will be adequate for their work, in pushing the campaign to make unanimous the organization of Adult classes, they can do a mighty work,—one which will not only return to the publishing houses many fold the money expended in the campaign, but at the same time build up and bless the churches. *Our Sunday-school Associations* and Missionary Boards have a responsibility which can only be met by the appointment of special men to promote the movement, and giving place in their literature and on convention programs for the presentation of the work. The work for which these organizations are set is accomplished by the Organized Class, and in promoting it they are promoting their own work.

The Organized Adult Bible Class.

FACING THE FUTURE.

As we face the future we know that there will new questions, new conditions, new opportunities and new responsibilities arise, and we are concerned to know if we will be ready to meet them. The only sure way to do so, is to embrace the opportunities of to-day. God only knows what that future holds. But every man of us knows that the Church will be in a splendid shape to take advantage of the enlarged opportunity when it finds us with all the Church in the Bible school, the "field" transformed into a mighty "force" thoroughly organized and drilled in systematic and aggressive work; with the evangelistic spirit thoroughly aroused and effectively expressing itself in intelligent and enthusiastic activities; the social and spiritual natures of the church members fully developed, and the world convinced by the lives of his followers that they have been with Jesus.

As we face that future to-day and see what is to be done around us in reaching and teaching the Adults, may we all be constrained to say with the apostle Paul: "I count not myself to have attained, but this one thing I do: forgetting the things which are behind, and reaching forth unto those which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." And when the time of our departure is at hand, may we all be able to say with him: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the righteous judge shall give me in that day."

APPENDIX A.

International Sunday-school Association Leaflets.

The Adult Department

ITS HISTORY; DEPARTMENT ORGANIZATION FOR ASSOCIATIONS; PLANS FOR EXTENDING THE WORK



International Sunday School Association.

MR. W. V. HARTSHORN,
Chairman Executive Committee,
Boston, Mass.

MR. FRED A. WELLS,
Trustee Hartford Building,
Chicago, Ill.

MR. MARION LAWRENCE,
General Secretary,
Hartford Building, Chicago, Ill.

MR. W. C. PEARCE,
Adult Department Superintendent,
Hartford Building, Chicago, Ill.

Issued by Adult Department Committee, A. H. Mills, Chairman, Illinois; Rev. Joseph Clark, D. D., Ohio; C. M. Campbell, California; W. C. Hall, Indiana; F. W. Adams, Manitoba; D. E. Wilson, Mississippi; Rev. A. P. George, D. D., Missouri; M. A. Hudson, New York; Judge McKenzie Cleland, Illinois.

THE ADULT DEPARTMENT

I. Its History

Like all truly great movements, it did not spring up in a single day, but has been the growth of many years. No man or company o' men can claim the credit of it. It is born of God and has been prospered by Him. Its purpose is to reach men and women, lead them to accept Christ, teach them God's word, and enlist them in His service.

It would be impossible to give the date when the first adult class was organized. According to various plans and in various places such classes have been organized for many years. The last few years have been marked by special activity in this work. Many classes have grown to large proportions. Several plans have been devised that have attracted widespread attention. Among these may be mentioned the Baraca, Philathea, Brotherhood of Andrew and Philip, the Yokefellovs, and others. These individual classes and special movements, working along the lines of their own plans, demonstrated the value of adult Bible class work, and created the need for united action. Two states led the way—New York and Illinois.

On Sunday morning, June 25, 1905, in Trinity Church, Toronto, a conference of the leaders of this work was held. A representative of the International Executive Committee presided. After prayerful consultation, the following resolution was unanimously adopted:

"We recommend that the International Executive Committee appoint a special committee of five, to be known as the Adult Department Committee. That at least the Chairman of this committee shall be a member of the International Executive Committee. That the work of said committee shall be to devise plans for the improvement and extension of adult Bible class work in connection with the Sunday Schools of North America, and that they have power to act only in so far as they have received instructions from the International Executive Committee."

The International Executive Committee took the matter under consideration at their regular meeting, 8 P. M., June 26, 1905, and inaugurated the work by the appointment of an Adult Bible Class Committee.

At the annual meeting of the International Executive Committee, held at Winona Lake, Indiana, August 8-13, 1906, Mr. A. H. Mills, as chairman of the Adult Department Committee, made his first annual report. This report recommended the creation of an International Adult Department, and the appointment of an International Adult Department Superintendent. This department was created, and a committee was appointed to secure the superintendent.

At a meeting of the Central Committee of the International Executive Committee, held at the Union League Club, Chicago, January 17, 1907, the Adult Department Superintendent was formally chosen.

II. Department Organization for Associations

The Adult Department should bear the same relation to the general work of the State, Provincial, County and City Associations as the other departments. In accordance with that principle, the following plan of organization is suggested:

By vote of the annual convention or of the Executive Committee, make adult Bible class work a department of your Association.

2. Elect or appoint an Adult Department Superintendent.
 3. Appoint a special Adult Department Committee, to be associated with the Adult Department Superintendent in the direction of the plans and policy of this department of work. At least the chairman of this committee and the Superintendent of the Adult Department should be members of the general Executive Committee. In many of the Associations the Adult Department Superintendent is chairman of the Adult Department Committee.
-

III. Plans for Extending the Work

Conventions Adult Bible class work and plans should be presented at every Sunday School convention. A whole or part of one session should be devoted to this work at a time when the pastors, superintendents and delegates are present, so that the work may be spread into fields where it is not yet known or appreciated.

2. Conferences Conferences of leaders of classes may profitably be called in town, city, county, state, or province. Where the field is large, these conferences can be most advantageously called in connection with the annual convention. When this is done the conferences should be held at a time when the main convention is not in session. A banquet or supper held between the afternoon and evening sessions of a convention may be made a delightful social function and also furnish opportunity for such a conference.

3. Visitation The State and Provincial officers should, so far as practicable, arrange to visit every county and present the adult work. Either at the time of the annual convention or at a meeting of the County Executive Committee is the best time for such visitation. The county officers should visit the townships or districts, and provide for the visitation of schools. Where there are township or district organizations, the visitation of schools should be done by the township or district officers. During such visitation, seek to meet those interested in adult Bible class work, give them all the help and encourage-

ment possible, and try to inaugurate plans for organizing all unorganized classes and for starting new ones.

4. Leaflets and Literature Distribute the International Adult Department Leaflet No. 2, which gives standard of class organization, states some advantages of organization, explains how to organize a class, contains a suggestive constitution, and many plans for class work. Where an Association paper is published, devote some space in each of its issues to the discussion of this work. Prepare any leaflets of your own which the needs of the local field may demand.

5. International Emblem The little red pin, as shown upon the front page of this leaflet, has been adopted by the International Executive Committee as the emblem representing the adult Bible class and the adult Bible class movement. Its significance is "There is no purity of life without sacrifice, and no cleansing from sin without the shedding of blood." Heb. 9:22. This emblem may be worn by any class without conflicting with their own particular class emblem. It will prove to be a means of introduction to the members of various classes who meet socially or otherwise, and will serve to advertise the class work. It will also prove to be a continent-wide bond of fellowship because it represents the Bible classes of all the different forms of organization. Where practicable, use this emblem on stationery and printed matter. Have all representatives of adult classes wear it at conventions, and encourage its general use.

6. Correspondence There is much value in a personal letter. State and Provincial officers may thus render great encouragement and help to their county officers. County officers may similarly aid the work in townships and districts. Leaflets may be mailed, and also announcements of all conferences and conventions.

7. Statistics All information from schools should be gathered, if possible, on one blank. Sunday Schools would be wearied if each department should ask for a separate report. The Adult Department Superintendent and Committee, in co-operation with the Executive Committee and the General Secretary, should provide for the incorporation of suitable questions on the regular blank.

8. List of Names It is important to have lists of names and addresses of teachers and presidents of all adult classes. These lists should be constantly revised and carefully preserved, and used in mailing leaflets and notices. All classes, whether organized or not, should be invited to all conferences on adult work.

For further information address your Association, whose office address is on the front page of this leaflet.

AN ORGANIZED ADULT BIBLE CLASS

STANDARD OF ORGANIZATION; ADVANTAGES OF
CLASS ORGANIZATION; HOW TO ORGANIZE; SUG-
GESTIVE CONSTITUTION; INTERNATIONAL EM-
BLEM; PLANS AND METHODS OF CLASS WORK.



International Sunday School Association

MR. W. N. HARTSHORN,
Chairman Executive Committee,
Boston, Mass.

MR. FRED A. WELLS,
Treasurer, Hartford Building,
Chicago, Ill.

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Wilson, Mississippi; Rev. A. P. George, D. D., Missouri; M. A.
Hudson, New York; Judge McKezzie Cleland, Illinois.

I. Standard of Organization for Adult Bible Classes.

The question is so often asked as to what is an organized Bible class that the Adult Department Committee has established the following standard, hoping thus to define such a class. In fixing this standard, the Committee endeavored to consider the needs and conditions in the average Sunday School and to voice the practice existing throughout the International field. The standard represents the minimum of organization rather than the maximum.

1. The class shall be definitely connected with some Sunday School.
2. The class shall have the following officers: Teacher, President, Vice-President, Secretary and Treasurer. It shall also have at least three standing committees, as follows: Membership, Devotional, and Social. It is not required that these committees be known by these particular names, but that the class have three committees which are responsible for these three kinds of work.
3. The class shall consist of members who are sixteen years of age or over.

Any Bible class meeting the above standard, upon application to their State or Provincial Superintendent and furnishing the names and addresses of class teacher and president, will receive an International Certificate of recognition. This is a beautiful lithographed certificate, signed by both the International and State or Provincial Superintendents. It is suitable for framing, and will be a constant reminder of the bond of fellowship existing between the adult Bible classes of the continent. One edition is prepared with space at the bottom for the signatures of charter members.

II. Advantages of Class Organization.

1. **Increases Class Membership** When business men organize and go after business men they are sure to win them. It is not an accident that practically all the large successful classes of the country are organized. Experience warrants the statement that when a class is well organized and properly conducted, men and women may be interested in the Sunday School as easily as boys and girls.
2. **Permanency** Organization increases the class spirit. The organized class becomes "our class," not "the Teacher's class." In the unorganized class if the teacher is removed the class suffers greatly and sometimes disbands; the organized class will get another teacher. Much, of course, depends upon the teacher, but the permanency of the class cannot depend upon the personality of the teacher. Changes will come.
3. **Strength** The organized class gives each one of its members a voice in the class management and activities. Each member is given something definite to do. The weakness of one is supplemented by the strength of another. It becomes a force at work, not merely a field for work. In union there is always strength.
4. **Service** The organized class does things for its members for the Sunday School and for the Church. Its ideal is "every member at work." See section on "Plans and Methods

of Class 'Work.' There is not a thing mentioned there that is not being done by many organized classes.

5 Solves the Big Boy and Big Girl Problem The organized class of men and the organized class of women are the magnets that will attract to the Sunday School service the boys and the girls. The organized class is a dam across the Sunday School stream that holds the boys and girls to the Sunday School at a time when they are so easily lost from its membership. It not only helps to hold them, but is the best aid for conserving and directing their boundless energy and activity. In the adult class will also be discovered the choicest teachers and workers for the Intermediate Department.

6 Soul Winning Service The Bible class has given to many young men and young women their first impulse to lead Christian lives and to do personal work. In the first Baraca class, organized in 1890, over 200 have confessed Christ and united with the Church. One pastor writes that out of 146 members added in the past three years 77 came from two organized Bible classes. Another writes: "I have baptized into Church membership out of a class of young men probably 300." These testimonies could be duplicated many times.

III. How to Organize.

1. Nearly every Sunday School has one or more adult classes, but in many cases they are unorganized. Personally interview the leaders of such a class or classes, and explain to them the value of organization. Also be ready to suggest plans and methods, and make these the nucleus for a beginning.

2. Make a careful canvass of your church membership and community, preparing a list of names of those who would be interested in Bible study and Christian service.

3. In co-operation with the pastor, superintendent, and leaders of existing classes, call a meeting for prayer and conference, and present plans for starting a class for men and also a class for women. Sometimes these may be started wholly out of new material. In other cases it will be necessary to begin by taking a few men or a few women who are members of a mixed class. At this time be supplied with leaflets that will explain the plans and benefits of the organized class. These leaflets may be secured by writing to the Secretary of your State or Provincial Association.

4. Persistently push the work until you find one or more men interested in building up a class for men, and one or more women who are interested in building up a class for women. The reaching of large numbers of men and women cannot be easily done in mixed classes. Men for men and women for women is the key to success.

5. When three or more have been found willing to join any one class, form a temporary organization, constitute all of them as a membership committee, and begin a canvass for an additional number of charter members. Appoint a definite time for forming a permanent organization, and also name a definite number of charter members which you will strive to secure. Thoroughly advertise the date when such organization

will be effected, and let it be known that only those who join by that time can become charter members.

6. When the time for forming the permanent organization has arrived, make much of it. A social and banquet, if properly arranged, will help. Be sure to have a definite plan of organization to present at this time. Elect at least those officers and provide for the appointment of such committees as are required by the International standard.

7. When the charter plan is pursued, the following card may profitably be used by those canvassing for charter members:

<p style="text-align:center">APPLICATION FOR CHARTER MEMBERSHIP.</p> <p>I wish to become a member of an adult Bible class, to be organized as may be agreed upon by the members; each member to have a voice in the conduct of the class; the class to be a part of the Sunday School and its object to be Bible study, mutual helpfulness, and an adequate Christian service for every member.</p> <p>All applicants for charter membership will be duly notified as to time and place of organization.</p> <p>Name Address Signed at request of</p>	
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8. Secure, in harmony with the rules of the Church, the best teacher possible for this class. The earnest practical teaching of the Word of God will always prove to be the magnet of power in an adult class. While there are a very few exceptions to the rule, it is usually better to secure a man to teach a men's class, and a woman to teach a women's class.

9. It is not absolutely essential, but it is usually helpful for a class to adopt a name and some simple form of constitution and by-laws. A suggestive constitution is offered here, and it is urged that classes exercise great freedom in adapting before adopting.

IV. Suggestive Constitution.

ARTICLE I.

NAME.

This class shall be called.....
of the.....Sunday School, of.....

ARTICLE II.

OBJECT.

The object of the class shall be Bible study, soul-winning, Christian culture, mutual helpfulness and the extension of Christ's Kingdom throughout the world.

ARTICLE III.

MEMBERSHIP.

Any { man
woman } sixteen years of age or over may become a member by attending the class and signifying a desire to join.

ARTICLE IV.

OFFICERS.

The officers shall consist of a Teacher, President, Vice-President, Secretary, and Treasurer, who shall be elected annually by ballot, and shall hold office until the next annual meeting after their election, or until their successors are chosen. (Where the church provides for the election of the teacher the church authority should be recognized.)

ARTICLE V.

COMMITTEES.

The following standing committees shall be appointed: Membership, Devotional, Social, and such others as the work of the class shall demand. The officers of the class and the chairmen of all standing committees shall compose an Executive Committee.

ARTICLE VI.

MEETINGS.

The class shall meet every Sunday for Bible study at (hour) in connection with the Sunday School. Business meetings shall be held at (hour) on the first.....day of each month. Special meetings may be called at any time by the President, Teacher, or any five members of the class, by giving notice to the class the Sunday previous to the proposed meeting. One-fourth of the enrolled membership shall constitute a quorum for the transaction of business.

ARTICLE VII.

DUTIES OF OFFICERS AND COMMITTEES.

Sec. 1. The teacher shall have charge of the lesson, and shall be ex officio member of all committees. Officers and committees must consult with the teacher on all subjects pertaining to the class work, and all committee appointments must have his approval.

Sec. 2. The President shall preside on Sunday and at all meetings of the class, and shall be the general executive officer. The President shall be chairman of the Executive Committee, and ex officio member of all committees.

Sec. 3. The Vice-President shall, in the absence of the President, perform the duties belonging to the President's office, and shall render such other assistance as may be required by the President.

Sec. 4. The Secretary shall have charge of the records of the class, keep the minutes of all business meetings, and shall make all announcements. He shall make a record of the attendance of the members each Sunday, and report the same to the class and to the Secretary of the Sunday School, as required.

Sec. 5. The Treasurer shall have charge of all the monies and shall pay them out as directed by the class, in harmony with the rules of the Sunday School. He shall report to the class as often, as required, and also to the Treasurer of the School, each Sunday.

Sec. 6. The Executive Committee shall have general supervision of all the class work. They shall devise ways and means of advancing the interests of the class and of increasing its attendance.

Sec. 7. The Membership Committee shall be responsible for securing new members, looking up absentees, and the visitation of the sick. In the performance of their work, they are responsible for devising methods and plans, and may call upon any member of the class for assistance.

Sec. 8. The Devotional Committee shall be responsible for the spiritual welfare and work of the class.

Sec. 9. The Social Committee is responsible for greeting, welcoming, and introducing new members and visitors. They shall also provide such socials and entertainments as the class may approve.

ARTICLE VIII

AMENDMENTS.

This Constitution may be amended at any regular business meeting of the class by a two-thirds vote of the members present. Any motion to amend must lie on the table at least one month before final action is taken.

BY-LAWS.

It seems impracticable to suggest by-laws because of the varied conditions in the different parts of the field. As the class work progresses, it will be found necessary to enact rules concerning class management, benevolence, athletics, etc.

V. The International Emblem.

The little red emblem, as shown upon the front page of this leaflet, has been adopted by the Executive Committee of the International Sunday School Association as representing the adult Bible class and the adult Bible class movement. Its significance is "There is no purity of life without sacrifice, and no cleansing from sin without the shedding of blood." Heb 9:22. This emblem may be worn by any class without conflicting with their own particular class emblem. It will prove to be a means of introduction to the members of various classes who meet socially and otherwise, and will serve to advertise the adult Bible class work. It will also prove to be a continent-wide bond of fellowship between the Bible classes representing all the different forms of organization.

VI. Plans and Methods of Class Work.

- 1 **Campaign for New Members** Every organized class should grow. The Membership Committee should organize and conduct a continuous campaign for new members. Every member of the class should be enlisted in this campaign. A list of prospective members should be prepared, and these persons carefully and systematically visited. Printed matter may be used effectively, but will never take the place of personal visitation. If necessary, send seven or "seventy times seven" men after one man. Invitations to these prospective members to attend some of the socials will also help to enlarge the class.
- 2 **Welcome to New Members** "He that would have friends must show himself friendly." Every human heart appreciates a genuine cordial welcome. The Membership Committee should be alert to receive, welcome, and introduce new members. Let us remember that as children of our Heavenly Father we are "keeping house for Him." Every visitor of His should be made to feel the warmth and cheer that should characterize the Lord's house. When the class becomes large, it may be necessary to appoint a reception committee.
- 3 **Absent Members** Every member should be accounted for every Sunday. In large classes this is sometimes done by dividing the class into ranks of seven or ten with a captain over each rank. Require the captain to account for each member of his rank. Sometimes this work is done by a Visitation Committee. There are many reasons why members are absent, and the interest in each member should be so intense and genuine that we will not be satisfied until we know what has kept him away, and every effort has been made to secure his regular attendance.
- 4 **Visiting the Sick** Many a man or woman loses heart because in time of sickness they seem to be forgotten. No one person or committee should do all the visiting, but someone should be responsible for seeing that it is done. Many classes have a Visitation Committee to whom this responsibility is assigned.

- 5. Social Life** Every man and every woman has a social nature and need. The adult class can, and is, meeting this need in a most hopeful and encouraging way. The Social Committee should provide for at least four socials each year. One of these should be the Annual Class Banquet. Socials may also be given for the benefit of others than members of the class, such as students in colleges, and those who have not the advantages of home life. In this way the membership of the class may be greatly increased. Debating societies and lecture courses are interesting, instructive and helpful.
- 6. Athletics** Scores of men and women have been interested in the adult class and Bible study through athletics. The following are suggested: Base ball, basket ball for men and women, indoor ball, tennis for men and women, indoor and outdoor track meets, hockey. Many instances are reported where men have been at first interested by means of healthful sports and later brought to Christ and into the Church.
- 7 Suitable Homes.** "Be it ever so humble, there's no place like home" is a sentiment that grips the heart of everyone. To those who must go away from home, the adult class should be ready to render counsel and help in finding clean, comfortable homes. This is especially true of our great cities, to which are coming constantly a great host of young people from the country and smaller towns. Many of them find the downward path easy because of the influences of the place at which they board.
- 8 Employment.** Out of work and left alone is a load no young man or woman should be asked to carry. When an emergency like this comes to one, he should feel that he can go to the church for help. No department of the church is so admirably adapted for rendering this help as the organized adult Bible class.
- 9 Supply Teachers.** The great cry is "Where can we get more teachers and workers?" The adult Bible class can help here. The following suggestions are made: Let each adult class take a definite number of teachers' journals, and distribute them each Sunday with the understanding that on the following Sunday those to whom the journals are given shall be ready to teach if needed. This not only helps the school, but keeps the class in touch with it as a whole. From the adult class we should also look for recruits for the training class. When the call comes for members of any adult class to go into training for Sunday School work, they should hail it with joy. Indeed, the leaders should be alert to discover workers for every department of church work.
- The International Reading Circle work is especially adapted for adult classes. For particulars concerning this work address your State or Provincial Sunday School Association.
- 10 Evangelistic Work** Soul-winning should ever be the chief work of the adult Bible class. Special meetings may be held for prayer and conference. Personal work should be encouraged, prayer meetings held, evangelistic meetings conducted, and every effort lovingly put forth for the salvation of men and women. Quartettes may be organized to aid in evangelistic services, and much help be rendered in the regular church and prayer-meeting services. The

"Secret Service" of the Baraca has been greatly blessed in the work of soul-winning and is heartily recommended. It is composed of those members of the class who are Christians and who pledge to pray and work for the conversion of the unconverted members of the class. The following is the pledge

MY SECRET SERVICE.

1. I pledge to pray for the unconverted members of our Bible class every day at noon, or as soon thereafter as I remember this pledge.
2. I pledge to make a list of those to whom I will speak, and to work and pray for them.
3. I will meet the secret service members once a month and pray aloud with them, and do all in my power to help bring members to Christ within the next six months.

Dated.....

11 **Helping the Needy** "The poor ye have with you alway." No kind of class work will bring more joy and warmth into the class than the personal experience of helping the poor. Let the gifts to the poor not be sent by hired messengers, but be taken by loving hands. In this way both the bodily and spiritual needs may be met.

12. **Publicity** Advertise, advertise, advertise in every proper way. Use printers' ink wisely and freely. Urge the class to wear the class button. Make the reports to the church and to the school as interesting as possible, and occasionally print the same for distribution. Class stationery and calling cards are helpful. Keep the work and mission of the class before the people of the community.

13. **Co-operation** Every organized adult class should be interested in improving and extending adult Bible class plans and methods. The County, State, Provincial, and International Sunday School Associations furnish excellent opportunities for expressing that interest. Adult class leaders and members should be well represented at the conventions of these Associations. They should not only attend when the adult work is being presented, but remain throughout the entire convention. What a big brother is to the home, the adult Bible class should be to the Sunday School and to the Sunday School movement.

14. **An Adequate Work for Every member** These definite kinds of work are only suggestions—not limitations. There is something that every member of the class could and should do for the extension of Christ's Kingdom. This work should be found for them and suggested to them. The ideal is reached when each member of the class is engaged in a work that he can do. Let every class work toward that ideal. The bank where you make your largest deposit is the one in which you are most interested. There is no way to build up the class spirit more rapidly.

For further information address your Association, whose office address is on the front page of this leaflet.

Certificate of Recognition

FOR ORGANIZED ADULT BIBLE CLASSES;
STANDARD OF ORGANIZATION; PURPOSE
AND CUT OF CERTIFICATE; APPLICA-
TION BLANK.



International Sunday School Association

MR. W. N. HARTSHORN,
Chairman Executive Committee,
Boston, Mass.

MR. FRED A. WELLS,
Treasurer, Hartford Building,
Chicago, Ill.

MR. MARION LAWRENCE,
General Secretary,
Hartford Building, Chicago, Ill.

MR. W. C. PEARCE,
Adult Department Superintendent,
Hartford Building, Chicago, Ill.

Issued by Adult Department Committee, A. H. Mills, Chairman, Illinois; Rev. Joseph Clark, D. D., Ohio; C. M. Campbell, California; W. C. Hall, Indiana; F. W. Adams, Manitoba; D. E. Wilson, Mississippi; Rev. A. P. George, D. D., Missouri; M. A. Hudson, New York; Judge McKenzie Cieland, Illinois.

MISSOURI
Christian Bible School Association
J. H. BRYAN,
Superintendent Adult Department
311 Century Building, Kansas City, Mo.

I. Standard of Organization for Adult Bible Classes.

1. The class shall be definitely connected with some Sunday School.
2. The class shall have the following officers: Teacher, President, Vice-President, Secretary, and Treasurer. It shall also have at least three standing committees, as follows: Membership, Devotional, and Social. It is not required that these committees be known by these particular names, but that the class have three committees which are responsible for these three kinds of work.
3. The class shall consist of members who are sixteen years of age or over.

This standard represents the minimum of organization rather than the maximum. In establishing it the Adult Department Committee endeavored to consider the needs and conditions in the average Sunday School, and to voice the practice existing throughout the International field.

Any Bible class meeting this standard, upon application to their State or Provincial Association, and furnishing the names and addresses of class teacher and president, will receive an International Certificate of Recognition (See cut of same on opposite page and application on back page.)

II. The Purpose of the Certificate.

It is hoped that this certificate will aid the work in the following ways:

1. Stimulate the thorough organization of all Adult Bible classes.
2. Assist in establishing a practical standard of organization.
3. Increase the fellowship between the various classes and between these classes and the State and Provincial Associations.
4. In securing list of names and addresses of class officers and teachers, which are valuable in sending notices of conventions or other information helpful to the classes.

No



On recommendation of the _____ Sunday School Association this
CERTIFICATE

is issued to the _____ Bill Glass
of the _____ Church of _____
in recognition of its being an
ORGANIZED ADULT BIBLE CLASS ○
according to the International Standard
for the _____ Sunday School Association

In testimony whereof, we have affixed our hand and seal
the _____ day of _____ A.D.

ADULT DEPARTMENT SUPERINTENDENT

INTERNATIONAL ADULT DEPARTMENT SUPERINTENDENT



This certificate can be secured with or without space for the signatures of charter members. Size of certificate with space for signatures 15 by 15 inches; without signatures 15 by 10½ inches. It is lithographed in three colors, gold, red and black and is suitable for framing. It will be a constant reminder of the bond of fellowship existing between the Adult Bible Classes of the Continent.

APPLICATION BLANK
FOR
International Certificate of Recognition.

Name of Class _____

Name of Sunday School _____

Name of Denomination _____

Town or City _____

State or Province _____

Has the class the following officers: *President, Vice-President, Secretary, and Treasurer?*

Has the class the following committees. *Membership, Devotional, and Social?*

What is the age of the *youngest* member in your class? _____

Is your Class for men only, women only, or for both men and women?

Does your Class use the International emblem? _____

Present membership of Class _____

Name of Class Teacher _____

Postoffice address _____

Name of Class President _____

Postoffice address _____

Do you wish certificate with space for signatures of Charter members? _____

Class motto _____

Application filled out by: _____ Date of Organization _____ 19_____

Name _____

Postoffice address _____

Kindly fill out this blank carefully, send name with twenty-five cents to your Association office, whose address you will find on front page of this leaflet.

BULLETIN No. 3

ISSUED MARCH 31st, 1908

TWELFTH INTERNATIONAL SUNDAY SCHOOL CONVENTION LOUISVILLE, JUNE 18-23, '08

MR. MARION LAWRENCE, General Secretary
806 Hartford Building, Chicago, Illinois

Adult Department Plans



Warren Memorial Presbyterian Church

Corner Fourth Avenue and Broadway

LOUISVILLE, KENTUCKY

Where the

ADULT BIBLE CLASS CONFERENCE.

is to be held.

NINE IMPORTANT ITEMS

Adult Bible Class Conference.

On Wednesday, June 17, 1908, (the day immediately preceding the opening of the Convention) an adult Bible class Conference will be held in the *Warren Memorial Presbyterian Church*. There will be three sessions, morning, afternoon and evening. The day sessions will be held in two sections, one for men and the other for women. The two sections will meet in the same church, the women's section in the Sunday School auditorium, and the men's section in the auditorium of the Church, both uniting for the evening service.

Mass Meeting — Thursday Forenoon, June 18

The adult Bible class Conference of Wednesday will be one of a series of Conferences to be held in the interest of the various departments of Sunday School work. On Thursday morning the representatives of all departments will meet in a Mass Meeting, at which time a report of the various Conferences will be given. The adult Bible class workers are expected to attend this meeting and demonstrate the value of their work to the Sunday School.

Adult Bible Class Session of the Convention

The latter part of the session on Friday afternoon, June 19, will be devoted to the interests of adult Bible class work. At this time plans will be considered for the prosecution of the work of the future.

Informal Social and Prayer Service — Friday Evening, June 19

From 5:30 to 6:30 the representatives of all adult Bible classes will assemble at the *Warren Memorial Presbyterian Church*. During this hour the workers from the various parts of the field will have opportunity of meeting each other. The hour from 6:30 to 7:30 will be devoted to a Song and Prayer Service.

**Bible Class Demonstration - Friday Evening,
June 19**

At 7:45 all the representatives of men's classes assembled in the Warren Memorial Presbyterian Church will march in a body to the Convention Hall, where seats will be reserved for them. The entire evening service will be devoted to addresses in the interest of Bible study and Christian work.

Open Air Meetings

On Thursday, Friday, Saturday and Monday, June 18th, 19th, 20th and 22d, a series of open air meetings will be held at nine different centers of Louisville. Each one of these stations will be in charge of an adult Bible class of the city. Brief song services will be held and brief addresses will be delivered at each of these meetings. These services will be held each day just at the close of business hours.

Noon Day Meetings

On the same days that the open air meetings are to be held, a series of noon meetings will be conducted in the various shops and factories. A Business Men's Noon meeting will probably be arranged to be held in some centrally located hall on each of these days.

All Adult Bible Classes of North America are invited to send representatives to these meetings. Only those regularly appointed by their State or Provincial Association can be accredited as delegates to the Convention, but the general Committee at Louisville have promised to aid in securing rooms and board for all who come. It is confidently expected that 2,000 special representatives of adult Bible classes will attend. Cincinnati has promised to send two hundred men, Evansville fifty, Indianapolis two hundred.

Exhibit of Adult Bible Class Material

Three banners will be awarded to the three classes making the best exhibits of adult Bible class material. These banners will be awarded by the Adult Departments of Toronto and Chicago as follows:

First. To the class making the best exhibit of ad-

vertising material, including cards of invitation, class buttons, printed announcements of special meetings, lecture courses, etc

Second. To the class making the best exhibit of *de- orative material.* This will include banners, maps, charts, mottoes, and any other material used in making the class room more attractive.

Third. To the class making the best exhibit of *pro- gram material.* This includes printed programs for socials, business meetings, field days or picnics, annual banquets, the regular Sunday sessions, etc

Instructions Regarding Exhibits

Any class wishing to make exhibit will please observe carefully the following rules

1. All material should be sent to **Prof. W. J. McGlothlin, care of E. S. Boswell, Convention Hall, Louisville, Ky.,** not later than *June 10, 1903*

2. A statement should accompany the exhibit giving the name of the class, its location, names and addresses of the class teacher and president, and the banner for which the class is competing.

3. All material should be mounted on cardboard 24 inches by 36 inches, framed or unframed. This will enable the Committee to make the best possible display of all material.



Adult Department Superintendent.

APPENDIX B.

Samples of Printed Matter.



Conducted by
DR. ROBERT F. COYLE

Every Sunday
Morning at 10
O'clock Sharp for
30 Minutes

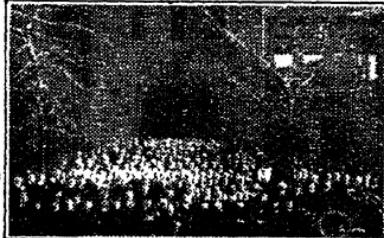
500 MEN WANTED

To COME and SEE the Greatest Bible Class in the West

Brotherhood Bible Class

Central Presbyterian Church

17th
& Sherman
Avenues



WE INVITE YOU
**THE
PAGE CLASS
FOR MEN**
12 to 1

OUR AIM:
BIBLE STUDY
FRATERNITY
SOCIALITY

The Page Class

Dudley St. Church Boston

SUNDAY SESSIONS { Orchestra, Song Service, Special Music, Bible Study Brief Addresses
12 to 1

EVENING RESORT { Magazines, Papers Dailies, New Books Pictures, Writing Table, Piano, Baseball Score
7 to 10 Week Nights

ATHLETICS { Baseball Club, Tennis Club, Bowling Team, Outings

Smokeless Talks Health Talks
Debates Ladies' Nights Lectures
Socials Quartet Musicals
Visitation Employment Good Citizenship

MEN of all occupations, professions and creeds are welcome

HOA! HOA !!

**INVITATION
COME AND SEE**

**'AN ORGANIZED CLASS OF REAL FELLOWS
EVERY—9.30—SUNDAY**

United Brethren Church

Baltimore and Philadelphia Sts., Middletown, Ohio.

MEN OVER TWENTY

**What are
Your Plans
For Sunday?**

**The Ergonians
Invite You.**

**One Hour
9 to 10**

A Ten Minute Side Talk by Coke L. Doster.

**20th CENTURY
MEN'S BIBLE
CLASS**

Sunday 9:30 AM

Religious ←
→ Social ←
→ Fraternal
This Class Visits Its Sick
Helps Its Distressed
Operates Employment
Bureau for Its Unemployed

→ Motto ←
"Only Once A Stranger"

MEN
ARE WELCOME

Young Men at Work for
Young Men



All Standing by the Bible
and the Bible School

Young Men's Baraca Bible Class

WALNUT ST. BAPTIST CHURCH

Third and St. Catherine Streets

Sunday, 9:30, a. m.

YOU ARE CORDIALLY INVITED

◆◆◆

THE PHILATHEA CLASS

OF

CENTRAL SUNDAY SCHOOL

METHODIST EPISCOPAL CHURCH, SOUTH
BALTIMORE, MD.

MEETS SUNDAY MORNING AT NINE-THIRTY

*You are cordially invited to become a visitor
or a member of the class*

You are Cordially Invited to Join

THE A. D. DYE BIBLE CLASS

of the First Methodist Episcopal Church
of Towanda, Pennsylvania.

Which Meets Every Sunday at 11:45 O'clock a. m.

Visitors
are Always
Welcome



Rev. O. A. Houghton
Pastor.
W. J. Bresce, Supt.

A. D. Dye, Teacher.

over

The next regular monthly meeting of the LOOK-OUT BIBLE CLASS, of the United Evangelical Church, Fairfield Ave., will be held in the annex of the church Friday Evening, 1907, at 7:30 o'clock.

Your presence is earnestly requested

HOWARD RUGER
President.



Hon. Justice MacLaren
Teacher

"Our Men's Class"
Metropolitan Church
Sundays, 5 o'clock

CLASS COLORS:
RED AND WHITE

Grand Rally and Re-Union

YOUNG MEN'S BIBLE CLASS*

Sunday, December 2, 3 p.m., and
Tuesday, December 4, 8 p.m.
METROPOLITAN CHURCH, TORONTO

The Sunday Afternoon we want to have at "Our Men's Class" every member, past and present, who is in the city. In addition let each bring a gentleman friend with him and all join heartily in this Rally and make it a Red Letter Day in the history of the Metropolitan Sunday School. On Tuesday Evening we hope to have one of the happiest of Old Boys Re-Unions. You cannot afford to miss it. Write the Secretary if you *cannot* come.

STRANGERS SPECIALLY WELCOME
SUNDAY AFTERNOON



OLD BOYS' RE-UNION TUESDAY EVENING

In the Church Parlor 8 o'clock
MEN ONLY!

FIRST HALF HOUR

"When We Were Boys" Each Member to be addressed by his Christian Name. A Reminiscence of School Days.

SECOND HALF HOUR

"Mind and Ideas" Brief Addresses by our Teacher Pastor S.S. Supts. and prominent ex-Members

SPECIAL MUSICAL SELECTIONS

And Reading of Letters from absent Members and ex-Members

"THE FEAST OF THE FAIRIES"

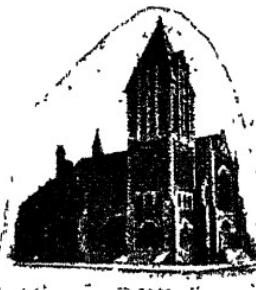
An Octette distinctly humorous and decidedly practical

"THE BRIDGE OF A THOUSAND

"AGES" A half hour address by Rev. W. P. BOSHART, Bursar of Seminary College, Quebec

FLASHLIGHT PHOTOGRAPH

Mr. W. E. DYER, Chairman
W. G. ELLIS, Secy., 138 Simcoe St.
Toronto, Canada



OFFICERS

President
W. J. L. Hughes

Vice-President
O. H. Haynes

Secretary
O. H. Williams

Treasurer
H. C. Jones

Teacher
R. H. Crossfield

COMMITTEES

Devotional
New Members

Benevolent
Advertising

Up-to-Date
Employment

Absentees'
Welcome

'Sick
Entertainment

Twentieth Century Men's

Bible Class

First Christian Sunday School

OWENSBORO, KY.

MOTTO.
"ONLY ONCE A STRANGER"

YOU ARE INVITED TO VISIT
THE CLASS NEXT SUNDAY

PRESENTED BY

(OVER)

The Lookout Bible Class
of the
United Evangelical Church
Fairfield Avenue
cordially request the pleasure
of your presence at its
First Annual Banquet
in
Cupp's Hall
Wednesday, June 5, 1907
8.00 P. M

Don't Miss It! What?

RALLY DAY SUNDAY of the Hemenway Men's
Class of the Hemenway M. E. Bible School of Evans-
ton, Illinois September 23, 1906. 9.30 o'clock.

OUR AIM—To have every member present.

Special Music . . Special Program . . Best Ever

Really YOU CANNOT AFFORD TO MISS THIS Rally

MOST REMARKABLE BANQUET IN HUMAN HISTORY

Discussed by the Ergonians next Sunday at nine, with a ten minute talk on the side by Coke L Doster. You'll miss an interesting hour if you are not with us.

ALL MEN OVER TWENTY.

M. E. CHURCH
BASEMENT

Newspaper Adv.

COMMITTEE
INVITATION.

WASHED THEIR FEET

Newspaper
Adv.

APRIL 6, A. D. 30

You will find out who did such an act and whether it was an element of strength or weakness if you meet with the Ergonians next Sunday at nine.

All men over twenty invited. M: E. Church, basement.

MEN WANTED

WHERE?

At the U. B. Sunday-school, Second
Street, below Swatara Street
Steelton, Pa.

WHAT FOR?

To study the Bible with Class No. 23
Taught by H. J. Sanders

WHEN?

Next Sunday at 2 o'clock P. M.
COME, WE NEED YOU



All members of the
A. D. Dye Bible Class

with their families or lady friend are invited to a

SOCIAL

to be held at

Epworth Hall, Friday Evening, Dec. 6th, '07.

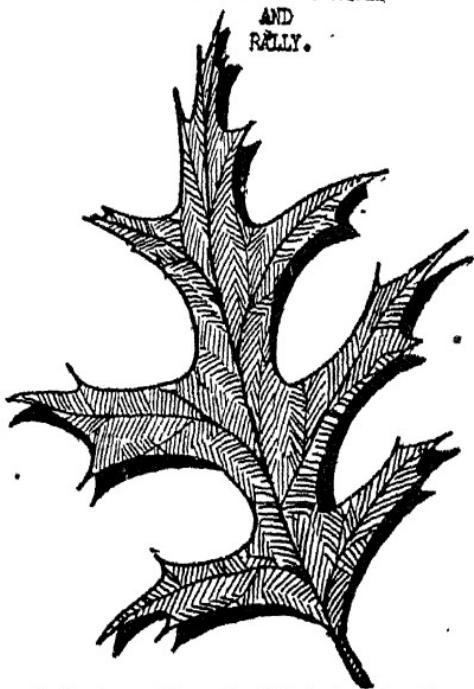
at eight o'clock

Each member has the privilege of inviting a friend and his lady.



WALTER MOORE'S BIBLE CLASS

AUTUMN LEAF BANQUET
AND
RALLY.



Beginning At Six-Thirty in The Class-Room, Park Street Church, October Tenth, '07

"Let The Spirit of Christian Fellowship
Blow its freshness into You, and Cares Will Drop
Like Autumn Leaves."

MENU

Enveloped Oysters		Long Branch Crackers
Fillet of Beef	Mushrooms	
	Mashed Potatoes	
Rabbit Chicken		Green Peas
	Cold Boiled Ham	Beef Tongue
	Shrimp Salad	
Pickles		Celery
	Ice Cream	Coffee

Served by James Edman Catering Co.



TOASTS AND MUSIC

Toaster, J. RITCHIE PATTERSON

MUSIC		
ADDRESS OF WELCOME		Epworth Bible Class Orchestra
TOAST—"Influence of Bible Class"		President, Raymond Elliott
VOCAL SONG	Miss Clara Christian Schlueter, One Member from the Philippines	Hugh C. Bediman
TOAST—"Our Class"		Miss Ada Demarest
TOAST—"Our Text Book—The Bible"		Dr. M. E. Cody
MUSIC		Orchestra
TOAST—"Our Own Members"		Harry K. Roney
TOAST—"Young People and the Church"		Dr. Charles O. Brown
TOAST—"Our Primary Department"		Mrs. Ven G. Cole
SOPRANO SOLO	Accompanist, Mrs. Maud Cartwright	Miss Muriel C. Carver
TOAST—"How the Bible Classes Help this Church"		Dr. John D. Lock
CLAVES SONG		By Everybody
TOAST—"The Up-to-Date Bible Class"	McKenzie Cleland, Director Adult Department, Cass County B. S. Association	
SOPRANO SOLO	Accompanist, Miss Maud Vague	Miss Ethel Magnus
BENEDICTION		

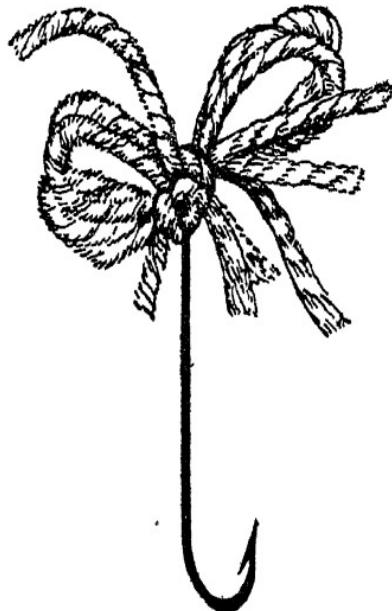
CLASS RALLYING SONG

"Tune, "Rally Round the Flag"

We're enlisted for the right friends,
We're fighting against the wrong.
Singing of Jesus, our Commander,
Are the Epworth Bible Class
One to three hundred members strong,
Singing of Jesus, our Commander.

CHORUS
Our Class then, forever, forever we pray,
down with the evil
Let right rule the way
While we rally to our class friends,
Hail! come again,
Singing of Jesus, our Commander.

We're studying the Bible,
To learn of God a great love,
Singing of Jesus, our great Teacher.
We would follow in the footsteps
of Him who's gone above,
Singing of Jesus, our great Teacher.



Dear Sir and Brother:

The time of year has arrived when most men like to go a-fishing, and some men like to go on Sunday. Wouldn't you like to go next Sunday morning?

I enclose herewith a fine hook. Bait it with brotherly love and catch a BIG FELLOW and bring him to Sunday-school next Sunday morning.

Please bring this hook and present it to Mr. Stem, or he will think you have a worm on it down by the creek.

Yours for a Big Day,
L. A. Williams,
President.

UNIVERSAL
LIBRARY



140 985

UNIVERSAL
LIBRARY